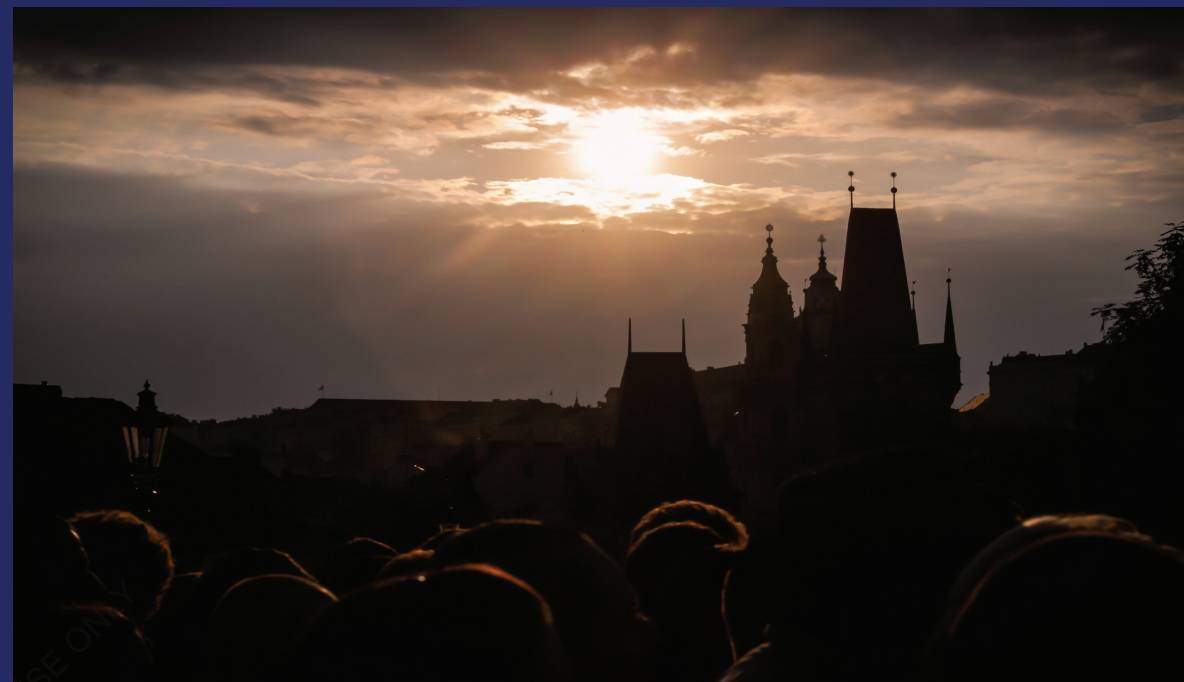


This work offers an extensive and detail analysis of the tawhidic principle as articulated by Ismail Raji al-Faruqi in his classical works expounding on its religious implication and outlook. To this end it presents his unprecedented historical ideas and scholarship in the field of Islamic philosophy and theology, comparative religion, sociology, metaphysics, dialectic, art, science and culture. It turns to study his influential philosophical ideas and thought and to discover its phenomenal contribution in modern history of Islam and its scientific and intellectual tradition that manifested his passion and resolves to reclaim its higher ideals and further its objectives.



Ahmad Nabil Amir

Ahmad Nabil Amir holds a PhD from University Malaya in Usuluddin. He pursued post-doctoral studies on the work of Muhammad Abduh at the Kulliyah of Engineering, International Islamic University Malaysia. Later, he took the position of research associate at the International Institute of Islamic Thought and Civilization.

Ismail al-Faruqi on the History of Religion and Tawhidic Principle



LAP
LAMBERT
Academic Publishing

Ahmad Nabil Amir

Ismail al-Faruqi on the History of Religion and Tawhidic Principle

FOR AUTHOR USE ONLY

FOR AUTHOR USE ONLY

Ahmad Nabil Amir

**Ismail al-Faruqi on the
History of Religion and
Tawhidic Principle**

FOR AUTHOR USE ONLY

LAP LAMBERT Academic Publishing

Imprint

Any brand names and product names mentioned in this book are subject to trademark, brand or patent protection and are trademarks or registered trademarks of their respective holders. The use of brand names, product names, common names, trade names, product descriptions etc. even without a particular marking in this work is in no way to be construed to mean that such names may be regarded as unrestricted in respect of trademark and brand protection legislation and could thus be used by anyone.

Cover image: www.ingimage.com

Publisher:

LAP LAMBERT Academic Publishing

is a trademark of

Dodo Books Indian Ocean Ltd. and OmniScriptum S.R.L publishing group

120 High Road, East Finchley, London, N2 9ED, United Kingdom

Str. Armeneasca 28/1, office 1, Chisinau MD-2012, Republic of Moldova,
Europe

Printed at: see last page

ISBN: 978-620-6-14674-2

Copyright © Ahmad Nabil Amir

Copyright © 2023 Dodo Books Indian Ocean Ltd. and OmniScriptum S.R.L
publishing group

FOR AUTHOR USE ONLY

Ismail al-Faruqi on the History of Religion and Tawhidic Principle

Ahmad Nabil Amir

This work offers an extensive and detail analysis of the tawhidic principle as articulated by Ismail Raji al-Faruqi in his classical works expounding on its religious implication and outlook. To this end it presents his unprecedented historical ideas and scholarship in the field of Islamic philosophy and theology, comparative religion, sociology, metaphysics, dialectic, art, science and culture. It turns to study his influential philosophical ideas and thought and to discover its phenomenal contribution in modern history of Islam and its scientific and intellectual tradition that manifested his passion and resolves to reclaim its higher ideals and further its objectives.

Contents

Introduction	1
On <i>Religiouswissenschaft</i> and the Tawhidic worldview	3
Islamization of Knowledge	14
Educational reform	32
Islamic values	51
Islamic civilization	68
Conclusion	82
Bibliography	83

FOR AUTHOR USE ONLY

This chapter discusses the contributions of Ismail Raji al-Faruqi (1921-1986) in developing the discipline of Comparative Religion (*Religionswissenschaft*) in Temple University, Philadelphia and its unprecedented impact and ramification in the Islamic world. The new framework and paradigm he introduced in religious and civilizational course had inspired International Islamic University of Malaysia to undertake this proposal and making it mandatory course in the Kulliyyah. The course was introduced to broaden the horizon and understanding of religious norms and traditions and designed as part of the discipline in comparative study. The discipline had brought tremendous impact in gearing and sustaining civilizational dialogue and inter-religious engagement in Malaysia and aroused the consciousness and appreciation of its universal and cultural root of a profound religious and spiritual tradition worldwide.

It also analysed al-Faruqi's ideas on Islamization of knowledge and his critical contribution in articulating modern Islamic worldview and expounding its progressive and inclusive outlook. It discusses his deeply significant framework and methodology in articulating the ideas of Islamization of knowledge and propounding major doctrine of tawhid in the light of his works such as *Islamization of Knowledge: General Principles and Work Plan*, *Al-Tawhid: Its Implications for Thought and Life* and etc. The study is based on library research using qualitative approaches by documenting sources derived from some major works of al-Faruqi and other relevant materials. The data was analyzed using descriptive, analytical, and comparative method. The study concluded that al-Faruqi has brought forth universal Islamic worldview that propounded transcendental religious and philosophical outlook based on its

rational and universal premises. His philosophical ideal was founded on critical methodology of tawhid that was instrumental in projecting his Islamization of knowledge epistemology and in propounding its scientific and rational outlook in order to revive the spirit of reform and awaken the tawhidic consciousness and reclaim the universal practice of ijtihad and creative and coherence world order.

Introduction

The study of religion, and its significance for development and progress of modern civilization and universal progress of humanity was reflected by Akram [1] in his dissertation “The Other Within and the Self Without: Encounters of Muslim and Western Traditions in the Study of Religion” which analyzed the encounter of western and Islamic tradition in religious studies, “it is maintained that religious studies underscored an ambivalent relationship between scientific progress and the pervasiveness of religion, accepting the existential importance of religion but rejecting its claim to ultimate truth.” The principle work of al-Faruqi that established the groundwork for his theory of religions was articulated in his doctoral thesis “On Justifying the Good: Metaphysics and Epistemology of Value’ at Indiana University, United States that constructed the epistemological values of religion and its world-perspective and attempted to answer his restlessness in identifying his true identity and reality of existence: “Who am I? What am I? And what should I do?” [2]

He continue to develop interest in metaphysic and religious science and philosophy and produce prolific works on the themes of religion and interfaith dialogue that became the essence of his life’s work such as *Islam and Other Faiths*, *Triologue of the Abrahamic Faiths*, *Christian Ethics: A Historical and Systematic Analysis of its Dominant Ideas*, *The Great Asian Religions: An Anthology* (in collaboration with Wing-tsit Chan, Joseph M. Kitagawa and P.T.

Raju), *Historical Atlas of the Religions of the World* (co-authored with David E. Sopher) *Essays in Islamic and Comparative Studies*, *Usul al-Sahyuniyah fi al-Din al-Yahudi* (*An Analytical Study of the Growth of Particularism in Hebrew Scripture*), *The Cultural Atlas of Islam* (co-authored with Lois Lamya' al-Faruqi) and in his articles published in various journals such as "A Comparison of the Islamic and Christian Approaches to Hebrew Scriptures" (*Journal of Bible and Religion*), "*Muhadarat fi Tarikh al-Adyan*" ("Lectures on the History of Religions") (*Bulletin of the Faculty of Arts, Cairo University*), "History of Religions: Its Nature and Significance for Christian Education and the Muslim-Christian Dialogue" (*Numen: International Review for the History of Religions*), "Islam and Christianity: Prospects for Dialogue" (*The Sacred Heart Messenger*), "Islam and Christianity: Diatribe or Dialogue" (*Journal of Ecumenical Studies*), "*Al-Asas al-Mushtarakbayna al-Islam wa al-Masihiyah*" ("Common Ground between Islam and Christianity") (*Al-Ilmwa al-Iman*), "The Muslim-Christian Dialogue: A Constructionist View" (*Islam and the Modern Age*), "*Nahnuwa al-Gharb*" (We and the West) (*Al-Muslim al-Mu'asir*), "Divine Transcendence: Its Expression in Christianity and Islam" (*World Faiths*), "The Role of Islam in Global Interreligious Dependence" (*Towards a Global Congress of the World's religions*) and "The Living Reality of Faith" (*Today's World*).

This paper endeavours to bring to light this effort and contribution of al-Faruqi in formulating the principle method and major framework of religious study as reflected in his substantive works and his role in Muslim-Christian-Jewish relations.

Al-Faruqi's Scholarship in Religiouswissenschaft

Al-Faruqi's important scholarship in religiouswissenschaft was "acclaimed the world over as one of the foremost authorities on Islam and comparative religion" [3]. Leonard Swidler in his

study of the history of Muslim and Christian dialogue “places the public entrance of Islam into dialogue with an article written by al-Faruqi” that inspired this highly influential tradition in the West. Voll [4] Esposito in his riveting work *Makers of Contemporary Islam* described him as the pioneer in Muslim-Christian Relations that “his writings, speeches, and participation and leadership role in interreligious meetings and organizations sponsored by the World Council of Churches, the National Council of Churches, the Vatican, and the Inter-Religious Peace Colloquium (of which he was vice-president from 1977 to 1982) made him the most visible and prolific Muslim contributor to the dialogue of world religions. His writings and presentations set out the principles and bases for Muslim participation in interreligious dialogue and social action.” In his analysis of al-Faruqi’s pioneering works in comparative religion, S.H. Nasr described that Al-Faruqi [3] writings especially in the field of comparative religion, not only a polemic and challenge to the Western intellectual but has grounded on strong academic foundation.

Al-Faruqi’s works in comparative religion had inspired the development of the discipline of religiouswissenschaft (the science of religion) in the West and Islamic world. His distinguished works such *I slam and other Faith, Christian Ethics*, and *Trialogue of the Abrahamic Faiths* has become the primary reference in the discipline and the precursor to civilizational dialogue.

The Method in the Study of Religion

Al-Faruqi’s distinctive approach in the study of religion was inspired from the classical and medieval works of Islamic scholars such as al-Biruni and Ibn Taymiyah. It was based on meta-religious principles that objectively study the phenomenon of religion. In his investigation of al-Faruqi’s rational and contextual study of religion, Fletcher [5] expounded this highly scientific method: “He strongly advocated the need to evaluate and judge the data in order to

determine the truth claims made by various religions. Here al-Faruqi departs somewhat from the general field of *religionswissenschaft*, which sought objectivity without imposing any kind of value judgment.”

This principle was essentially articulated in his *Christian Ethics*, that clearly manifested a coherent method of analyzing and understanding religion, as suggested by Shafiq [6] in his study of al-Faruqi’s works and its profound influence in the development of Islamic thought in North America: “Islamic meta-religion grants ready accreditation to all humans in their religious attempts to formulate and express religious truth. For it acknowledges all humans to have been born with all that is necessary to know God and His will, the moral law, so as to discriminate between good and evil.”

The Abrahamic Faiths

In 1981 the International Institute of Islamic Thought (IIIT) published a significant work *Triologue of Abrahamic Faiths* that was painstakingly edited by al-Faruqi [7] from the collection of papers presented in the Inter-Religious Peace Colloquium: The Muslim-Jewish-Christian Conference of the “Triologue of the Abrahamic Faiths” held at the American Academy of Religion in New York in 1979. It broke the ground for new analysis and understanding of the legacy and heritage of the three major monotheistic religion coming from the same sematic root of Ur religion and to celebrate the legacy of Abraham as *Father of Many Nation* (in Jewish perspective), *Father of Faiths* (in Christian) and Friend of God (Islam).

In his editorial remark, Al-Faruqi [3] described the convention in 1979 of the American Academy of Religion (AAR) in New York City as “a very unusual meeting”. It was proclaimed as “a novel undertaking, unprecedented in AAR history” that “bringing together members of the Jewish, Christian and Muslim academic communities in the United States to dialogue with

one another on the subject of their own faiths”. They had contributed significantly to present and analyze “the other faiths”, their social and world order, their religious perspectives, principles and institutions and has rigorously “communicate with one another on matters of religion” that decisively brought the “rapprochement and mutual understanding between the three Abrahamic faiths.” [7].

On Christian Ethics

After spending four years (1954-1958) at al-Azhar University, al-Faruqi was offered to pursue his post-doctoral studies at the Institute of Islamic Studies, McGill. He was provided with fellowship by the Rockefeller Foundation, and was “attached for two years to the Faculty of Divinity as a Research Associate, to have the experience of living in a Christian environment and of bringing a critical if friendly Muslim mind to bear upon current theological trends.” [8]. At McGill he studied Christianity and Judaism and participated in dialogue and seminars and produced a significant work, *Christian Ethics: A Historical and Systematic Analysis of its Dominant Ideas* [8] that “displayed remarkable knowledge of Christian scriptures” and established definitive critics of Christian theology. In his preface to this work, Hendrik Kraemer lauded it as “a remarkable and noteworthy book” and acclaimed it as “the first serious attempt by a scholarly, well-trained Muslim to study Christian dogma and ethics according to his understanding of them and is based on a wide and penetrating study of their historical development.”

The work presented a comprehensive analysis of the “religion of Jesus Christ”, that “encompasses the whole range of Christian history from the Fathers of the first centuries, through the Middle Ages and the Reformation, to the present time.” It systematically analyzed the Christian doctrine of Man and refuted the great Christian theologians such as Paul,

Augustine, Luther and Calvin as “corruptor of the ethics and message of Jesus” and “promoted the absolute Truth of Islam.” [9].

The scientific method and analysis presented in this work was commended by Hendrik Kraemer, stating that “Dr. Faruqi deserves appreciation and recognition for writing a documented book on Christian ethics according to modern scientific methods of analysis and critical appraisal of source material.” *The Christian Ethics* is his pioneering effort that “attempts to establish a dialogue between Islam and Christianity, based on modern methods of scientific research and criticism, and representing a new phase in our understanding of the two religions.” [8].

The Study of Religion in IIUM

Al-Faruqi’s bold initiative and rigorous effort to introduce religious discipline led to the establishment of the Department of Religion in Temple University in the United States. This momentous experience was unprecedented and “was a rare exception” [10] that gained popularity and increasing influence in the West, that was followed by a number of institutions in the United States. He had initially developed this idea since his time in Pakistan (Central Institute of Islamic Research), to introduce religious courses from comparative religious perspectives and standpoint, which unfortunately did not materialized.

He had also envisioned this project in Chicago Islamic College, and in the postgraduate program of Islamic studies in the International Institute of Islamic Thought (IIIT) in North America which has failed, and then, “the only hope was embodied in this new institution of higher learning (IIUM) established in a country in which al Faruqi had a great trust in its political leadership.” [10].

He continued this endeavour by formulating a concept paper that aimed for the establishment of Islamic University in Malaysia and outlined a structural planning of study based on an integrated philosophy of revealed and acquired knowledge. His proposal was realized with the establishment of IIUM in 1983 by the Malaysian government that aspired to implement his profound ideal and philosophy, and “quite obviously, al Faruqi saw in the establishment of the IIUM a great opportunity for implementing his ideas on Islamic education.” [10]. He had dictated to making Islamic civilization a mandatory course, which “should seek to give the Muslim student knowledge of the first principles of Islam as essence of Islamic civilization in the first year; of the historical achievements of Islamic civilization in the second year; how Islamic civilization compares and contrasts with other civilizations in essence and manifestation, in the third year; and of how Islamic civilization is the only viable option in dealing with the fundamental problems of Muslims and non-Muslims in the contemporary world, in the fourth year. [11, 12]

Since the establishment of the *Kulliyyah* of Islamic Revealed Knowledge and Human Sciences (KIRKHS) in 1990, the teaching of Islam and other religion had been introduced and “has been largely influenced by the works of Ismail R. al-Faruqi – especially *Christian Ethics*, *Islamization of Knowledge*, and *Cultural Atlas of Islam*.” [10]. In fact, “the establishment of IIUM and the religion study curriculum implemented at IIUM is a development of Faruqi’s earlier vision regarding the teaching of Islam as a civilization and worldview.” [10]. Using his theory and ideas of religion as a “life-fact”, and his challenged to “the discipline of the history of religion from within”, and his usage of the canons of universal rationality to argue for both Islamic and secular humanism, it has “encouraged Muslim scholars to engage others in a

meaningful inter-religious dialogue, and not to be inhibited by the secular humanist restrictive agenda.” [10].

Conclusion

From our brief discussion on the contributions of Prof. Ismail Raji al-Faruqi to introduce the new discipline of the science of religion(*religionswissenschaft*), it can be concluded that (1) al-Faruqi has demonstrated the objective and rational method in studying religion “as it is” (2) he has pioneered many scientific principles and dynamic approaches in the study of religion that “in the context of Muslim scholarship in Comparative Religion, past and present, no Muslim scholar stands anywhere near to his equal, be this in the mastery of the subject matter, the depth of analyses or in the methodology” [13] (3) By *religionwissenschaft* the envisaged to advocate a new era of dialogue, and the meeting of two divided world and ideology (4) The analytical method of religious study as significantly advocated by al-Faruqi was significance that “he may be commended for his commitment to dialogue and his ultimate vision of inter-religious unity.” [14].

References

- [1] M. Akram, "The Other Within and the Self Without: Encounters of Muslim and Western Traditions in the Study of Religion," 2012.
- [2] A. H. Ramli, *Pemikir Islam Prof Ismail Ragi al-Faruqi*. Segamat, Johor: Gubah Publisher, 2002.
- [3] I. R. Al-Faruqi, *Toward Islāmic English*: IIIT, 1986.
- [4] J. O. Voll, *Makers of Contemporary Islam*: Oxford University Press, USA, 2001.
- [5] C. D. Fletcher, *Isma Il Al-Faruqi (1921--1986) and Inter-faith Dialogue: The Man, the Scholar, the Participant*, 2010.
- [6] M. Shafiq, "The Growth of Islamic Thought in North America: Focus on Ismail Raji alFaruqi," ed: Brentwood: Amana Publications, 1994.
- [7] I. al-Faruqi, "Trialogue of the Abrahamic Faiths," ed: International of Islamic Publishing House, 1981.
- [8] I. al-Faruqi, "Christians Ethics: A Historical and Systematic Analysis of Its Dominant Ideas," ed. Montreal: McGill Uni. Press, 1967.
- [9] A. Tayob, "Al Faruqi between the History of Religions and Islamic Theology," *Numen*, vol. 60, pp. 230-250, 2013.
- [10] I. M. Zein, "Religion As a "Life-Fact": Al Faruqi's Impact on the International Islamic University Malaysia," *The American Journal of Islamic Social Sciences*, vol. 28, pp. 35-57, 2011.
- [11] I. i. R. Al-Faruqi, *Islamization of knowledge: General principles and work plan*: International Institute of Islamic Thought, 1982.
- [12] I. HaiderNaqvi, K. Bilal, M. U. Yusuf, and D. Simm, "Religious Perspective in Knowledge Management Rationalizes Business," *World Applied Sciences Journal*, vol. 19, pp. 223-228, 2012.

- [13] K. O. Kamaruzaman, "Ismail Raji al-Faruqi in the Context of Muslim Scholarship in Comparative Religion," presented at the 2nd International Conference on Contemporary Scholarship on Islam: The Legacy of Ismail Raji al-Faruqi, International Islamic University Malaysia, 2013.
- [14] F. P. Ford Jr, "Isma'il Al-Faruqi on Muslim-Christian dialogue: An analysis from a Christian perspective," *Islam and Christian-Muslim Relations*, vol. 4, pp. 268-282, 1993.
-

FOR AUTHOR USE ONLY

Islamization of Knowledge

This chapter reflected on al-Faruqi's contextual ideas and perspectives on Islamization of knowledge by pointing out his profound and comprehensive outlook on the worldview of Islam and its underlying principles as projected in his works, *Tawhid: Its Implication for Thought and Life* and *Islamization of Knowledge: General Principles and Workplan* that constitute the principal groundwork and reference of Islamization project. It dwelt on lengthy discussion pertaining to the ideas of religion, history, da'wah and ethics, civilizational dialogue, 'urubah, knowledge, morality and culture in the light of the higher objectives of the shari'ah and its universal standpoint that offers fresh perspective on the trajectory of these major ethical-legal themes. It set forth to describes his significant ideas and position that rigorously aims at projecting profound Islamic vision and contributing to the reflowering of its scientific enterprise and to reclaiming the creative and dynamic role of the ummah in modern world.

Introduction

This part analyzes the works and contributions of Ismail Raji al- Faruqi in Islamization of knowledge and its critical impact and ramifications in the Islamic world. It discusses the historical method and framework he developed in IOK's project as illustrated in his works such as *Islamization of Knowledge: General Principles and Work Plan*, *Islamizing the Social Science* and *Toward Islamic English*. The discussion also compares his ideas with Syed Muhammad Naquib al-Attas and FazlurRahman. It highlights al-Faruqi's fundamental approach and worldview and its contemporary relevant to reclaim the ideal of tajdid and

reinvigorate the spirit of reform and reconstruct the epistemology of knowledge and projecting the tawhidic vision and Ummatic world order.

To this end, it undertake to analyse the method and structure of al-Faruqi's monumental work *The Cultural Atlas of Islam* which is a massive and authoritative work that presents the comprehensive worldview of Islam which covers its essence, form and manifestation. The work is unprecedented in its method based on phenomenological approaches that expounded the critical and authoritative views of Islamic art, science, philosophy, architecture, music, and craft. It investigates the definitive method he crafted in presenting this work and in projecting and analysing the history, culture, tradition, beliefs, and institution of Islamic civilization and its significant impact in the modern Islamic world.

It attempts to analyze the substantial contribution of Ismail Raji al-Faruqi in Islamization of knowledge. It provides a brief review of his works and analyzing his impact on the movement. Al-Faruqi's magnificent contribution to the project includes the publications of books such as *Islamization of Knowledge: General Principles and Work Plan*, and *Toward Islamic English*, *The Cultural Atlas of Islam* and articles such as *Islamizing the Social Sciences*, *Islam and the Social Sciences*, *The First Principles of Islamic Methodology*, *Islamizing the Secondary School*, *Aslimat al-Ma'rifah*, *Nahwa Jami'ah Islamiyah*, *Islamization of Knowledge: Problems, Principles and Prospective*, *Defining Islamic Traditionalism: First Principles in the Islamization of Thought* and the establishment of institutions to realize this ideal such as International Institute of Islamic Thought (IIIT) and International Islamic University Malaysia (IIUM).

These works formed the groundwork of Islamization reflecting his progressive and dynamic paradigm of Islamic science and knowledge, which aspired for the Islamization of thought and renewal of ummatic spirit and culture, as demonstrated by Stefano Bigliardi (2012) in his article, “Barbour’s Typologies and the Contemporary Debate on Islam and Science”: “an *Islamization of science* that is regarded (by al-Faruqi) as the preliminary and most important stage in the regeneration of the Muslim community, a step not to be neglected because of other apparently more important or urgent problems in Muslim societies. It is the starting point and the backbone of a more general process of Islamization, aimed at restoring the centrality of Islam on all fields of life. Al-Faruqi also outlines practical measures to support this process: action should be taken by a group of intellectuals conscious of the problem and eager to spread awareness of, links should be established to Muslim universities.”

This work will survey al-Faruqi’s major ideas and contributions on Islamization of Knowledge project, by focusing on his leading works on Islamization of Knowledge such as *Islamization of Knowledge: General Principles and Work Plan*, *Toward Islamic English* and *Islamizing the Social Sciences*. It will illustrate his tremendous efforts to inspired profound ideal of Islamization and its defining importance for cultural reform and intellectual renewal in the Muslim world. The study will also discuss some critics of his ideas of IOK, and other significant efforts by principal proponents of IOK such as Syed Muhammad Naquib al-Attas and Fazlur Rahman, and their pioneering works to inspired major reform in Islamic thought and education and their defining role in the movement for IOK.

Definition and Background

In 1982 al-Faruqi wrote a monograph that outlined the comprehensive framework of Islamization that was later published by IIIT as the *Islamization of Knowledge*. The monograph was based on the discussion in the first Seminar on the Islamization of Knowledge held in Islamabad from 4-9 January 1982 (7-12 Rabiul-Awwal 1402), and jointly-sponsored by National Hijra Committee, Pakistan and International Institute of Islamic Thought, Wyncote, Pennsylvania, USA. The key papers were published in the seminar's proceeding entitled "Knowledge for What". Al-Faruqi's work presented a decisive breakthrough and radical shift of paradigm in projecting Islamic worldview and reform of contemporary knowledge, as argued by Anne Sofie Roald in *Islamic Studies* (1998): "a major focus of al-Faruqi's work was the education of a new generation of Muslims, schooled in modern methods, but Islamically oriented. Believing that many of the problems of the Muslim world are due to its elites and the bifurcation of education in Muslim societies, he addressed this problem in a variety of ways, combining thought with action, and ideology with its institutionalization and implementation...at the heart of his vision was the Islamization of Knowledge...the purpose being to arouse Muslims to become active participants in man's intellectual life and contribute to it from an Islamic perspective. Although 'the Islamization of knowledge' of Faruqi might now appear to some as not all that mature, one has to remember what a sensation it created about two decades ago when it was first published and found its way to Muslim academicians all over the world." (quoted from Miriam Abdul Halim, 2007: 42).

Al-Faruqi proposed a systematic framework of Islamization and crafted the principal vision and philosophical ground of the movement, and presented fundamental argument for the Islamization of thought "the great task facing Muslim intellectuals and leaders is to recast the whole legacy of human knowledge from the standpoint of Islam. The vision of

Islam would not be a vision unless it is a vision of something, namely, life, reality, and the world. That vision is the object of study of various disciplines. To recast knowledge as Islam relates to it, is to Islamize it; *i.e.*, to redefine and reorder the parameters and the data, to rethink the reasoning and interrelationships of the data, to reevaluate the conclusions, to re-project the goals, and to do so in such a way as to make the reconstituted disciplines enrich the vision and serve the cause of Islam.” (1982: 15-16).

The Principles

In his paper presented at the International Seminar on Islamization of Knowledge (1982), and partly published by the journal of *Islamic Thought and Scientific Creativity* entitled “The First Principles of Islamic Methodology”, al-Faruqi established a systematic principle and comprehensive framework for Islamization of knowledge, that strived to dismantle the western ideological claims and reasserting Islamic universal principles and value: “As pre-requisite for the removal of dualism from the educational system, which is in turn a prerequisite for the removal of dualism from life, for the solution of the malaise of the ummah, knowledge ought to be Islamized. While avoiding the pitfalls and shortcomings of traditional methodology, Islamization of knowledge ought to observe a number of principles which constitute the essence of Islam.” (1990)

He emphasized on five key principles of Islam, *i.e.* (1) The Unity of Allah (*Subhanahu wa ta’ala*) (2) The Unity of Creation. (3) The Unity of Truth and the Unity of Knowledge (4) The Unity of Life (5) and The Unity of Humanity that defined the Islamic principles. This principles were elaborated in detailed in his article “*Defining Islamic Traditionalism: First Principles in the Islamization of Thought*” that furnished significant framework of Islamization of thought and outlined the principle task of Islamization and its systematic

work plan, “to this end, the methodological categories or methodologically-relevant principles of Islam, namely, the unity of truth, the unity of knowledge, the unity of humanity, the unity of life, the telic [purposeful] character of creation, and the subservience of creation to man and of man to Allah (swt), must replace the western categories and determine the perception and ordering of reality...these values, especially the usefulness of knowledge for man’s felicity, the blossoming of man’s faculties, and the remolding of creation so as to concretize the divine patterns, should be manifested in the building of culture and civilization and in human models of knowledge and wisdom, heroism and virtue, and pietism and saintliness.” (Miriam, 2007: 41).

Islamizing the Social Science

In his concise work, *Social and Natural Science*, which he co-edited with Abdullah Omar Nascef, Al-Faruqi had contributed a major article entitled *Islamizing the Social Science* that argued for the need “to develop alternative paradigms of knowledge for both natural and social sciences and to conceive and mould disciplines most relevant to the needs of contemporary Muslim societies.” (Mona Abaza, 2002: 82). It presented a comprehensive framework of Islamization and discussed its fundamental construct and worldview as an alternative to the western convention and system “because western social science is incomplete and ‘violates a crucial requirement of Islamic methodology.’” (Mona Abaza, 2008: 83). The work was crucial to demonstrate the principal philosophy of Islamic science and in stressing “the importance of spirituality as a valid aspect of social science and in suggesting that the Muslim social scientist must be trained in axiology, deontology, theology and esthetics, in order to develop his capacity for the apprehension of value”, which traditionally was accomplished through “the science of the Holy Qur’an, *Hadith*, *Usul*, and *Fiqh* (and) *Adab* (Humanities).” (Wan Mohd Nor Wan Daud, 1998: 383)

This position was constructively argued by al-Faruqi: “We have an extremely important task ahead of us. How long are we going to content ourselves with the crumbs that the West is throwing at us? It is about time that we make our own original contribution. As social scientists, we have to look back at our training and reshape it in the light of the Qur’an and the *Sunnah*. This is how our forefathers made their own original contributions to the study of history, law and culture. The West borrowed their heritage and put it in a secular mould. Is it asking for too much that we take this knowledge and Islamize it?” (1972)

Islamization of English

In his principal work on the Islamic English, *Toward Islamic English*, al-Faruqi provided a constructive analysis of the nature of linguistic distortion of English language that needed rectification in transliteration (of letters and words) and translation (of Islamic words/concepts and terms/expressions relevant to the Islamic sciences). It strived to enrich English language with Islamic vocabulary and “injects into them new vision and new spiritual sensitivities,” as he clearly stated in the introductory part: “the English language modified are to enable it to carry Islamic proper nouns and meanings without distortion, and thus to serve the linguistic needs of Muslim users of the English language” (1986, 7). The book attempts to reformulate and reconstruct the translation of basic term and concept that has been reduced, and often ruined, of its meaning by translation such as *salah*, *niyah*, *zakah*, *haji*, *taqwa*, *siyam*, *fiqh*, *usul al-fiqh*, *hadith*, etc. (of Islamic vocabulary). This was illustrated in his contention with regard of *salah*: “consider for instance the word *salah*, which is often translated as “prayer.” “Prayer” is any communication with whatever is taken to be one’s god, even if that is an idol.” (1986: 11)

To dismantle the confusion of meanings “both in the religion and the culture” he suggested that the terms “must be understood as it stands in its Arabic form...constant use of their Arabic form will help to shield the English-speaking Muslims from the onslaught of materialism, utilitarianism, skepticism, relativism, secularism and hedonism that the last two hundred years have established firmly in English consciousness. And it will – *in sha’a Allah* – inject a reforming and salutary influence into the consciousness of all English speaking Muslims, pulling them out of their tragic predicament in modern times.” (1986, 15)

The English literature, according to Dr. Md. Mahmudul Hasan (2013) carries the “western ethos, values,” and “retains its powerful remnants of multilayered colonial paternalism.” He argues that “among all western disciplines, English literature is arguably the most culturally charged carrier of western value-laden ideas. As a result, looking at it from Islamic perspectives would allow Muslims to maintain their socio cultural and religious value and traditions.” From this important ground, al-Faruqi’s attempt to reformulate and reconstruct the Islamic term based on the Qur’anic worldview was crucial to “connect the importance of Arabic-Islamic key concepts in the process of Islamization” (Wan Mohd Nor Wan Daud, 1998)

Critique of al-Faruqi’s Ideas on IOK

This part will examine the philosophical ideal and scientific framework of Islamization of Knowledge as systematically propounded by Syed Muhammad Naquib al-Attas and Fazlur Rahman. It will discuss the contentious issue on the real proponent of the ideas of Islamization of knowledge and analyze the response to Islamization of knowledge by Muslim scholars such as Fazlur Rahman. In his work that discussed the philosophical ideas

and practice of education of al-Attas, i.e., *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization*, Prof. Dr. Wan Mohd Nor Wan Daud disclosed that al-Attas was the first to coined the termed Islamization of modern knowledge and has the legitimate claim as the genuine proponent and pioneer of original concept of IOK.

According to Prof. Dr. Wan Mohd Nor Wan Daud, there are many indications to suggest that “al-Faruqi benefitted profoundly from al-Attas’ writings”. For example, in his ideas of *adab*, the concept of *kulliyah* and *jami’ah*, the nature of dualism, the hegemony of science and modern secular onslaught, the reintroducing of all Arabic-Islamic key terms and concepts in discourses concerning Islam in English and the “deeper-lying malaise (of the ummah) on the intellectual and moral levels.” (Al-Faruqi, 1982). In this regard, Prof. Dr. Wan reiterated: “in the case of al-Faruqi, the suddenness of his devotion to the cause can be attributed to his direct acquaintance with al-Attas’ ideas through many discussions and through an actual reading of the latter’s manuscript dealing with the problems of the confusion in the minds of the Muslims due to secularization, Westernization and disconnectedness from their own heritage.” (1998)

In his *Islam and Culture*, published in 1980, al-Faruqi had manifested the influenced of al-Attas’ in his writing, for instances, in his preference for the translation of the key word *adab*, as culture: “Culture” is sometimes translated as “*thaqafah*,” which means the act of becoming more intelligent and knowledgeable. It is more proper to translate it as “*adab*,” which in the classical tradition means *husn* (“beauty, goddness”) of word, attitude and deed, as the Prophet (S.A.A.S) had said of himself: “My God has given me my culture. He has made it a good culture.” (al-Faruqi, 1980: 1).

In 1976, as president of AMSS (Association of Muslim Social Scientists) al-Faruqi requested al-Attas to “write a book of 40,000 words entitled “Dialogue with Secularism” (Wan Mohd Nor Daud, 1998: 382). This was simply indicated in his letter dated 17 February 1976 “your personal experience, especially your fight with the anthropologists, political scientists, men of linguistics and literature, secularists in all wakes of life, government, university, etc. – all this is very relevant and ought to be written down for the benefit of Muslims, everywhere.” (Wan Mohd Nor Wan Daud, 1998: 382) The manuscript was completed by al-Attas within several months and dispatched to al-Faruqi, who acknowledged receiving it in his letter issued in July 11 1977 “I read it through with delight; and I can say that I am truly proud of you and your writing. May Allah bless you and give you the life, vigor and strength to write a hundred more volumes as good as this one or better. I take no issue with you as to the content. For I agree with everything you say...” and in his correspondence with him in 30 August 1977: “I am happy to acknowledge receipt of your manuscript “Islam and Secularism”...I have read it through...and found it an excellent piece of work.” (Wan Mohd Nor Wan Daud, 1998: 383).

It is evident that al-Attas was the prime source of al-Faruqi’s works as demonstrated in his book *Islamization of Knowledge* which he published five years after al-Attas’ ‘*Dialogue with Secularism*’ that echo the ideas and concerns of al-Attas on issues such as secularization, westernization and modernization.

But, since after almost 15 years no acknowledgement was made to his specific writings, and “realizing that some of his major ideas have been taken without due acknowledgement” (Wan Mohd Nor Wan Daud, 1998: 388), al-Attas was “compelled to mention briefly how the idea of the Islamization of present-day knowledge was taken-up by al-Faruqi (Wan Mohd Nor Wan Daud, 1998: 389) as expressed in his preface to the

second impression of *Islam and Secularism*: “the purpose of acknowledging the source of an important idea is - apart from the moral obligation to do so - to point those who pursue the subject for the sake of the Community to the right direction; so that they might not be misled concerning the value and validity of that idea, and its further development and clarification along logical lines which only the original source is justly capable of doing. But if Muslim writers, whether in English, Arabic, or other languages, are in the habit of either pointing to themselves or to others in respect of significant ideas not really originated by them, then they obliterate thereby the real source and deprive the Community of knowledge of the right direction.” (1993)

Consistent with the ideas of Islamization of knowledge, al-Attas further articulated his project on Islamic University, that represented the concrete aspiration of the Mecca Conference on 1977 that substantially inspired from his conceptual framework of Islamic education. In his letter to Islamic Secretariat in 1973, he consistently repeated this philosophical ideal for the accomplishment of Islamic University that reflected the ideal of universal or perfect man (*insan kamil*) and projected its vision and rigorously sustained and inculcated Islamic *adab* (*ta'dib*): “an Islamic university be established whose structure is different from a western university; whose conception of what constitutes knowledge is different from what western philosophers set forth as knowledge; whose aims and aspirations are different from western conceptions. The purpose of higher education in Islam is...to produce the complete man, or the universal man...a Muslim scholar is a man who is not a specialist in any one branch of knowledge but is universal in his outlook and is authoritative in several branches of related knowledge.” (Wan Mohd Nor Wan Daud, 1998: 172)

Perhaps, this ideal was embodied in the International Institute of Islamic Thought and Civilization (ISTAC), that was established in 1991. After two decades contemplating on this idea, it was realized with the historic opening of the International Institute of Islamic Thought and Civilization (ISTAC), in 4th October 1991. In his welcoming address, he described its principle ideal and struggle, to reclaim the scientific glory and high achievement of the medieval Islam and to restore its dynamic creativity and rational foundation: “as its overall designer and planner, as well as its interior decorator and landscapist, I have attempted to convey an Islamic presence; an atmosphere of serenity wherein should issue forth lofty and noble thoughts; wherein meanness and pettiness and mediocrity shall have no place; wherein the noisy strife and anxiety of secular life may be shaken off; wherein intellectual quests may be pursued amidst beautiful surroundings. I have situated it [i.e., ISTAC] in such a manner that it faces the qiblah. The groundbreaking ceremony was performed on the 27th of Rajab, which commemorates the Night Journey of the Holy Prophet (saw) to the Highest Heaven...the spot where the ground was first broken is where the bowl of the fountain now stands – water being the symbol of knowledge.” (Wan Mohd Nor Wan Daud, 1998: 177)

The historical foundation of ISTAC since its inception in 1987 reflected the profound contributions of its Founder-Director - al-Attas - in the systematic planning and construction of its architectural landscape, the creative design of its façade, the projection of its philosophy, the setting up of its curriculum, and the designing of courses offered at its postgraduate level. ISTAC symbolized the true ideal of Islamic University he envisioned which strived to restore the leading role of the ummah at global stage and to provide Islamic responses to the intellectual and cultural challenges of the modern world. This profound aim was reinforced with the rigorous works and intellectual formation of ISTAC to revive

and revitalize the historical, civilizational and intellectual heritage of Islam and to reclaim the creative role of the ummah in contemporary world.

ISTAC was officially started in 1991, “as a research and postgraduate institution offering a specialized program of studies”, (Mohd. Zain Abd. Rahman: 2005) in broad discipline, the courses and research in three main, yet overlapping, areas of study, Islamic thought, Islamic civilization, and Islamic science. Al-Attas led the institution from 1987-2002, as its Director-General for 15 years, and had lasting impact and profound legacy in its great intellectual tradition, in its inclusive philosophy and epistemological orientation, in inspiring and designing of its architecture, drawing of its courtyard, and in building its superb library collection. ISTAC was regarded as nucleus of Islamic University, whose “aim is to create a learning institution which reflects the aspirations of man and the development of all his faculties, and not only that of the state and its limited functions; and to establish a true university to produce the perfect man who is accountable to God, and not merely the perfect citizen answerable only to the state.” (Mohd. Zain Abd. Rahman: 2005)

Fazlur Rahman’s philosophical ideas and important works on Islamization of Knowledge can be reflected from his books such as *Islam and Modernity: The Transformation of Intellectual Tradition*; *Islam*; *Major Themes of the Qur’an* and in his brief articles such as *Islamization of Knowledge: A Response*; *The Qur’anic Solution of Pakistan’s Educational Problems*; and *Islamic Modernism: Its Scope, Method and Alternatives* that conclusively established his position and standpoint on Islamization. He wrote extensively on Islamic philosophy and metaphysics and the challenge of western modernity and analyze the rigorous movement of Islamic reform in the late 19s and the basic structures and themes of the Qur’an. Al-Attas highly regarded him as “one of the most

illustrious Muslim scholars in Greek and Islamic philosophy, especially on Ibn Sina” (Wan Mohd Nor Wan Daud, 2012: 114).

In *Islamization of Knowledge: A Response*, he discussed the fundamental philosophy and epistemology of knowledge and gave some perspective on the subject based on his own experiences “in both Islamic and Western learning” (Fazlur Rahman, 1988: 3). He argued that “knowledge is a tool the good or bad utility of which depends on the ethical quality of the user.” (1988).

In *Islam and Modernity*, he defined the struggle to Islamize education of the Muslims, as “to inform it with certain key concepts of Islam” which involve two intellectual aspects: first, to mould the character of the students with Islamic values for personal and collective life; second, to imbue higher fields of learning with Islamic values.” (Wan Mohd Nor Wan Daud, 1998) He also emphasized on the need for “an intellectual task of elaborating an Islamic metaphysics on the basis of the Qur’an” - the metaphysic conforming to the spirit of the Qur’an and informed by the Qur’anic weltanschauung.

His endeavor to reform take precedence than to indulge in the strife of secular and Islamic knowledge, as illustrated by Prof. Dr. Wan Daud “it is due to Fazlur Rahman’s rather justified frustration with the contemporary traditional Islamic learning that he regarded reforming it as more prior than to debate on the Islamization of secular knowledge” (1998). He devoted such agenda of Islamization on social and political reconstruction, reforming of law, education, and metaphysics.

According to Prof. Dr. Wan, who had benefitted immensely from the teaching and supervision of Fazlur Rahman in the University of Chicago, “Fazlur Rahman is a late and

indirect participant in this agenda of Islamization of knowledge. His interest in Islamization, which began when he was closely associated with the Ayyub Khan regime in 1960s, centres mostly in the area of law.” (1998) The patronage he received has made him Director of the Central Institute of Islamic Research (1961) which “promotes Islam in everyday life of the nation.” In this political situation that he attempted to Islamize law and articulated significant Islamic issues. Rahman’s tremendous works on Islamic metaphysics and philosophical thought has great ramification in the Islamic world although he did not produce any significant writing to articulate the philosophical and scientific ideas of knowledge and established fundamental text on Islamization of knowledge: “the term “Islamization” used by Fazlur Rahman during this time is vague, with no positive meaning given to it; its structure and method is unknown to him.” (Wan Mohd Nor Wan Daud, 1998: 395).

Perhaps it is instructive to sum up this exposition with the conclusion of Prof. Dr. Wan Mohd Nor Wan Daud in his comprehensive survey on the principle works and contributions of al-Faruqi, al-Attas, Seyyed Hossein Nasr, and Fazlur Rahman in projecting the ideas of Islamization in their writings: “perhaps it might be worthwhile to mention that Fazlur Rahman, Seyyed Hossein Nasr, Isma‘il R. al-Faruqi and Syed Muhammad Naquib al-Attas are four of the widely respected and historically related Muslim scholars (who were provided with opportunities to carry out their Islamic educational ideas at an institutional level).” (1998: 404).

It is also instructive to conclude that such contention as to who first coined the idea of IOK has lost its significance, since it is parallel effort aspiring for the same goal, and not a clash of ideas or worldview, as articulated by DS Anwar (2013) in his exposition of the works of al-Faruqi and al-Attas in reforming Muslim education: “To my mind, and in this

regard, it might constitute a contrarian view, rather than viewing it as a clash of views, I see a convergence of approaches between al-Faruqi and al-Attas. If I may use the analogy of the Baytul-Haram, there are various entrances to the holiest of holy sites in Islam but by which ever entrance used, the ultimate destination remains the Ka'aba. In both their approaches, we can discern a unified concern for the revivification of Islamic knowledge and thought.”

Conclusion

From the brief discussion, we have brought to light the tremendous efforts of al-Faruqi in gearing and inspiring the movement of Islamization of knowledge and in inspiring *tajdid* and revival of science in the Islamic world. His contributions were instrumental in restoring the crucial element and essence of tawhidic consciousness and to reinvigorate the scientific spirit and indigenous knowledge and to dismantle the general confusion and malaise of the ummah. The work has also compared his ideas with Syed Muhammad Naquib al-Attas and Fazlur Rahman, and illustrated their important legacy and influences in the movement that was superior or parallel to that al-Faruqi. The dynamic and substantive contributions of al-Faruqi, al-Attas and Fazlur Rahman in Islamization of knowledge and their philosophical arguments and epistemological principles must be sustained and expanded. Their aspirations, works and struggle in championing IOK's project must be advanced to transcend the ideal and aspirations of IOK in contemporary times.

References

Al-Attas, Syed Muhammad Naquib (1978). *Islam and Secularism*. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM).

Al-Attas, Syed Muhammad Naquib (1993). *Islam and Secularism*, 2nd impr. Kuala Lumpur: ISTAC.

Fazlur Rahman (1988). Islamization of Knowledge: A Response. *American Journal of Islamic Social Sciences*, 5 (1): 3-12.

Hazarudin bin Baharudin (2002). Ismail Faruqi's Theory on Islamization of Knowledge: A Study on the Implementation of the Package of Open Certificate (SPM/KBSM) Ministry of Education Malaysia. (Unpublished Master thesis) University Malaya, Kuala Lumpur.

Ibrahim, Anwar (2013). "The Reform of Muslim Education and the Quest for Intellectual Renewal." Keynote Address, Symposium on "Reform of Higher Education in Muslim Societies," organized by the International Institute of Islamic Thought (IIIT), Dec 9-10, Woodrow Wilson International Center for Scholars, Washington, DC.

Imron Rossidy (1998). An Analysis of al-Attas's and al-Faruqi's Conceptions of Islamization of Knowledge: Implications for Muslim Education. (Unpublished Master thesis) International Islamic University, Malaysia.

Ismail R. al-Faruqi (1972). – *Presidential Address*, The Association of Muslim Social Scientists. First Annual Conference.

Ismail R. Faruqi (1980). *Islam and Culture*. Kuala Lumpur: ABIM.

Ismail R. al-Faruqi (1981). "Islamizing the Social Science" in *Social and Natural Science*. Edited by Al-Faruqi, I.R. and Nascef, Abdullah Omar. Jeddah: King Abdul Aziz University.

Isma'il R. al-Faruqi (1982). *Islamization of Knowledge: General Principles and Work Plan*. Washington DC: International Institute of Islamic Thought (IIIT).

Isma'il R. al-Faruqi (1986). *Toward Islamic English*. Herndon, Virginia: IIIT.

Isma'il R. al-Faruqi and Lois L. al-Faruqi (1986). *The Cultural Atlas of Islam*. New York: Macmillan Publishers.

Isma'il R. al-Faruqi (1990). The First Principles of Islamic Methodology. *Islamic Thought and Scientific Creativity*. 1 (5): 37-50.

Mohd Zaidi Ismail and Wan Suhaimi Wan Abdullah, eds. (2012). *Adab dan Peradaban: Karya Pengi'irafan untuk Syed Muhammad Naquib al-Attas*. Kuala Lumpur: MPH.

Miriam Abdul Halim (2007). A Study of the Thought of Ismail Faruqi on Science, Islam and Modernity. (Unpublished M.sc. Dissertation). Department of Science & Technology Studies, Faculty of Science, University of Malaya.

Mohd. Zain Abd. Rahman (2005). Postgraduate Research in Islamic Thought and Civilization at the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia. *Malaysian Journal of Library & Information Science*, vol. 10 (1, July): 49-64.

Md. Mahmudul Hasan (2013). The Islamization of English Literary Studies: A Postcolonial Approach. *American Journal of Islamic Social Sciences*, vol. 30 (Spring, 2): 21-41.

Rosnani Hashim, & Imron Rossidy (2000). Islamization of Knowledge: A Comparative Analysis of the Conceptions of al-Attas and al-Faruqi. *Intellectual Discourse*, 8 (1): 19-44.

Stefano Bigliardi (2012). Barbour's Typologies and the Contemporary Debate on Islam and Science. *Zygon* 47 (3): 501-519.

Wan Mohd Nor Wan Daud (1988). *Budaya Ilmu: Konsep, Prasyarat dan Perlaksanaan di Malaysia*. Kuala Lumpur: Nurin Enterprise.

Wan Mohd Nor Wan Daud (1991). *The Beacon on the Crest of a Hill: A Brief History and Philosophy of the International Institute of Islamic Thought and Civilization*. Kuala Lumpur: ISTAC.

Wan Mohd Nor Wan Daud (1998). *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization*. Kuala Lumpur: ISTAC.

Wan Mohd Nor Wan Daud and Muhammad Zainiy Uthman, eds. (2010). *Knowledge, Language, Thought, and the Civilization of Islam: Essays in Honour of Syed Muhammad Naquib al-Attas*. Skudai: UTM Press.

Wan Mohd Nor Wan Daud (2012). *Rihlah Ilmiah: Dari Neomodernisme ke Islamisasi Ilmu*. Kuala Lumpur: UTM-CASIS.

Educational Reform

This chapter discusses the fundamental ideal and philosophy of education advocated by Ismail Raji al-Faruqi (1921-1986) in realizing the Islamization of knowledge (IOK) project. The concept and perspective of education projected by al-Faruqi was constructed on the worldview of tawhid that reflected the essence and intrinsic philosophy and paradigm of knowledge rooted on Islamic vision of reality and truth. It embodied the comprehensive and holistic vision of education that seeks to integrate the fundamental element of revealed and acquired knowledge. The project envisaged to undertake significant reform in the practice and method of education of the ummah that need to be recast and reproject based on the intrinsic value and paradigm of the Qur'an and its approach to knowledge. This paper will analyse this significant idea and principle and its importance in realizing the IOK vision and reforming the educational system in the Muslim world.

It analyzed al-Faruqi's ideas on Islamic education and its significant impact on the Islamic world. It set forth to discuss the ideas of Islamization of knowledge (IOK) as envisaged by al-Faruqi through his works such as *Islamization of Knowledge: General Principles and Work Plan*, and *Al-Tawhid: Its Implications for Thought and Life*, which has contributed to a momentous breakthrough in Muslim education through its progressive and inclusive outlook and consciousness and vision of tawhid. The study was conducted based on library research. It qualitatively documented material and sources from significant works of al-Faruqi in archives, journals, magazines, books, transcripts, and other related materials. The data were analyzed using descriptive, analytical, and comparative methods. The study concluded that al-Faruqi has brought forth a universal Islamic worldview that propounded a transcendental religious and philosophical outlook based on his rational and universal

ideal and standpoint. His philosophical ideal was founded on the critical methodology of tawhid that was instrumental in projecting his Islamization of knowledge project and propounding its scientific and rational outlook that aspires to revive the spirit of reform and reconstruct ijtihad and reclaim the creative and universal religious spirit and moral dynamics of the ummah. Al-Faruqi's contribution to the advancement of Islamic education includes outlining the systemic and comprehensive principles and framework of the Islamization of knowledge in education, social sciences, and the English language.

1. Introduction

This paper investigates the key ideas and principle of education as advocated by al-Faruqi that envisaged to reconstruct and reformulated the philosophy and methods of knowledge based on the tawhidic principle and unified paradigm of knowledge. The idea was envisioned in his principle works such as *Islamization of Knowledge: General Principles and Work Plan* and *Islamization of Knowledge: Problems, Principles and Prospective* that outlined the comprehensive work plan for Islamization of Knowledge and set forth its dynamic challenges and prospects. It brings forth the holistic perspective of education and developed its ethical construct based on the tawhidic principle and worldview. It strived to developed progressive ideas and framework of education that advocated tawhidic values and ideal deriving from divine inspiration and reason and rational views and scientific outlook.

2. Al-Faruqi's Educational Philosophy

The philosophy of education advocated by al-Faruqi was derived from the ideal of the Qur'an and Sunnah reflecting the core and the essence of Islamic worldview that constituted its

paradigm and outlook on the nature of education. The essence of this idea was articulated in his work *The Hijrah: The Necessity of Its Iqamat or Vergegenwartigung* that set forth the meaning of education and projected its major ideal and value. His philosophy of education and its principle ideal was formed of tawhidic weltanschauung that provide significant concept and framework and central meaning for education, as envisioned by Islam: "By "education," we do not mean the Western secular systems in Muslim states, which are instituted and managed by the governments of the land. Nor do we mean either the system of private schools and colleges which are nationally owned and operated by nationals of the state or foreign agencies, whether private or public, Islamic or Christian. The Islamic state we hope for is not born out of either system of education." (Al Faruqi, 1981).

He contended that: "the ummah possesses an educational resources far more effective, and far more readily available than the facilities offered by either system. That is the free and popular education of the masses, which the Western institution of "continuing education" approximates, but from which it differs because the latter is not free." (Al Faruqi, 1981).

The fundamental ideal and philosophy of education advocated by al-Faruqi was basically aspired to provide free education for all that will be continuing and lasting for life. He envisioned an inclusive approach of education that freely embrace all people and mostly operated at mosque at any convenient time. It has no institution, only centred on the instruction of teacher, and his insightful guide. Its philosophy was feasibly and creatively designed intended to develop comprehensive understanding and mastery of the entire corpus of knowledge. The system was unsurpassed in our time destined for intellectual renewal and restoration of ummatic consciousness and realization of Islamic science and knowledge, by projecting a holistic, inclusive education for everyone, affirming their absolute right in the

pursuit of knowledge in the free environment and learning process: “elder Muslims may receive it after their college years, and younger Muslims may receive it during their free time, whether in seasonal vacations or every day after their college or school hours. It functions mainly in the mosque; and it may make use of community centers, of school buildings during their empty hours or days, or other meeting places available to the community. Its base is the teacher, neither the classroom and textbook, nor the institution which organizes these into a school. It covers all subject, but only as they touched by Islam, its vision and law. It leads to no degrees and issues no diplomas, but it expects action and watches for concrete results. It gives more than any conventional education. Indeed, it is truly “acculturation” and “socialization.” Compared with it, school education is extremely limited in scope, and its effect is equally restricted.” (Al Faruqi, 1981).

In upholding the principle of freedom, al-Faruqi argued that education was the cornerstone and building block of any state and its crucial foundation and prerequisite. Contending that education is the lifeblood of any nation, he emphasized the crucial need of “building the state through education”, which entail the effort of “educating the mind, reforming the heart and organizing the arms (*al-arkan*).” (Al Faruqi, 1981).

This principle aspiration and concept of education advocated by al-Faruqi was rooted on the classic example of Muslim scholarship and its high philosophy and scientific framework, and grounded on its underlying practice and method, that was constructed based on the idea of *al-tabyin*, “to make clearly understood” asserting the right of everyone to acquire knowledge and to be informed and enlightened by Qur’anic revelation. This has been exponentially noted by al-Faruqi: “To distinguish it from ordinary academic education, we shall give it the name of *tabyin*, derived from the verb *bayyana* (“to make clearly understood”), used in the Qur’an in

connection with enlightening the people with the divine truths. *Tabyin* is the commandment of God to all (Qur'an 2:160), the special charge of the prophets (14:4) and the paramount objective of revelation (2:118, 187, 219, 221, 242, 266; 3:118; 4:25, 175, etc.). (Al-Faruqi, 1981).

3. Tawhid as the First Principle that Determined Islamic Philosophy and Framework of Education

The tawhidic principle formed the basic foundation in al-Faruqi's educational framework that emphasized on the value of truth and knowledge. This fundamental idea was projected in his work *Tawhid: Its Implications for Thought and Life* that extensively outlined the principle and notion of tawhid and set forth an integrated philosophy of education based on the structure and foundation of tawhid and its premises.

He argued that tawhid is the basic and unifying principle of Islam that comprises of five principles, duality; ideationality; teleology; the capacity of man and malleability of nature; and responsibility and judgement.

Alluding to the pattern of God in nature, he expounded the fundamental notion of tawhid in the worldview of Islam: "Islam demands of man to search for and understand the pattern of God in nature, not merely those which constitute the natural sciences, but equally those which constitute nature's general order and beauty." (Al-Faruqi, 1982)

He asserted that tawhid stand at the core of Islamic consciousness that defined its fundamental essence and worldview, projected by the transcending values and definitive worldview and concept of oneness or the unicity of God: "In answer to the question, what is Islam, we may then say that Islam is a body of values constituting an ideal realm, a transcendent supernal plenum of value at the center of which stands God." (Al-Faruqi, 1962)

The philosophical construct of tawhid also formed the basic premise in his project of Islamization of modern disciplines based on the underlying principle of the unity of knowledge (which will abolish the dichotomy between ‘aqli [acquired] and naqli [revealed] sciences), the unity of life (which will eradicate the distinction that some sciences are value-involved and some are value-free, thus making all the sciences as value loaded) and the unity of history (which will remove the separation of knowledge into individual and social sciences, forming all disciplines that are at the same time humanistic and *Ummatic*). (Al-Faruqi, 1982)

4. Al-Faruqi’s Impact in the Tradition of IIIT

The policy and framework of education implemented in the International Institute of Islamic Thought (IIIT) clearly reflected the ideal and aspiration of al-Faruqi (1921-1986) whose contributions is significant in founding the International Institute of Islamic Thought in 1981. This effort was part of his significant project to lead unprecedented movement of Islamization of knowledge and advocating modern and progressive Islamic worldview. The constructions of ideas were well articulated through publications and programs of the Institute. The professors and students at IIIT has rigorously taking part in this project and published over 150 books that critically advocate IOK's aspirations and address significant Muslim issues. This study was conducted through extensive library research by analyzing basic supports, resources and activities of IIIT and in-depth interview with former students of al-Faruqi and the founding members of IIIT such as Prof. Dr. Abdul Hamid A. Abu Sulayman, ShaykhTaha Jabir al-Alwani, and Dr. Jamal Barzinji.

His lasting influence in the intellectual and educational reform undertook by the Institute, was essentially illustrated by DS Anwar Ibrahim (2013) in his keynote address at the Symposium on “Reform of Higher Education in Muslim Societies” organized by the International Institute

of Islamic Thought (IIIT) on December 9-10, 2013: “In formulating a new prescription for Muslims one can do no better than to echo the calls made in the tradition of the International Institute of Islamic Thought on the Islamization of knowledge as pioneered by al-Marhum Ismail al-Faruqi.”

The founding of the International Institute of Islamic Thought in 1981 was part of al-Faruqi's significant project to lead unprecedented movement of Islamization of knowledge and advocating modern and progressive Islamic worldview. The constructions of ideas were well articulated through publications and programs of the Institute. The professors and students at IIIT has rigorously taking part in this project and published over 250 books that critically advocate IOK's aspirations and address significant Muslim issues. The basic supports, resources and activities of IIIT and an-extensive library were inspired by al-Faruqi and other founding members of IIIT such as Prof. Dr. Abdul Hamid A. Abu Sulayman, Shaykh Taha Jabir al-Alwani, and Dr. Jamal Barzinji, that cater for in-depth study and research at the Institute.

The far-reaching influence of al-Faruqi in the creation of IIIT has brought tremendous impact in the rigorous movement for Islamization of Knowledge's project undertook by the Institute. The Institute embarked on groundbreaking reform in its teaching and research program based on Islamic methodology and principle that aim to bring significant reform and intellectual renewal in the Muslim world.

Al-Faruqi major contribution in the development of the Institute was evident in securing financial support from Saudis government for the construction of IIIT (It was divulged that al-Faruqi had secured \$25 million from the Saudi Islamic Development Bank to establish IIIT)

that help to facilitate the initiative to transform Muslim education and initiate structural change as envisioned by al-Faruqi and continued in the tradition of IIIT. He was also instrumental in gearing significant reform and drafting the constitution and foundational structure of IIIT and in mapping out the structural planning and program of IIIT that constitute part of the movement of Islamization of Knowledge currently undertaken in the Muslim world. This critical role he played clearly demonstrated his aspiration and hope for comprehensive reform of Muslim education.

IIIT strived to wrestle with contemporary challenge and crisis in the Muslim world and the social and intellectual malaise of the ummah that has been intensely cultivated in its tradition and approach. This unprecedented effort to address the Muslim dilemma was convincingly illustrated by Dr Jamal Barzinji, the founding member of the Institute: "The Western cultural and educational onslaught, especially in the fields of human and social sciences, which resulted in leaders and intellectuals in the Muslim world looking towards the West for knowledge, unaware that the body of this secular knowledge was developed out of a world view that is totally alien to the Islamic worldview. Western knowledge reflects Western experiences and is tailored to meet its specific needs in total denial of revelation -as a source of guidance and knowledge-. As a result of this, we find that Muslim intellectuals are torn between Western values and precepts on the one hand, and Islamic beliefs, values and norms on the other. At IIIT, we are convinced that the crisis in the Muslim mind is aggravated in the educational system, borrowed blindly from the West and implemented all over the Muslim world, which is systematically producing graduates who are cultural misfits, indoctrinated in alien values. If we look closely at the state of affairs, we find that much of the loss of identity and conflict in thought is a result of this dichotomous duality in our educational system. The situation is so

critical that the cornerstone in any effort to regain our civilizational intellectual Islamic identity has to be in the Islamization of disciplines in the social sciences.” (Barzinji, 1999: 20)

Based on preliminary survey, a significant attempt has been made to discuss al-Faruqi’s momentous work and contribution to IIIT. But this endeavour does not elaborate in depth al-Faruqi’s intrinsic role and legacy to the Institute. Furlow (2005) in his thesis on the effort at Islamizing science and knowledge geared by IIIT (International Institute of Islamic Thought), AMSS (Association of Muslim Social Scientists) and ISTAC (International Institute of Islamic Thought and Civilization), gave general background of IIIT since its inception in 1981, and discussed its development and role in the emergent of intellectual movement to address crucial problems of the Muslim ummah. A significant study on the influence of Muslim Brotherhood on IIIT was analyzed by Kyle Shideler and David Daoud (2013) in their work that investigated the significant influence of Muslim Brotherhood on the ideological and intellectual tradition of IIIT. This particular impact was reflected in IIIT’s mission to propagate Islamic reform and embark on establishing Islamic community in America and other controversial issues relating to the source and network of IIIT.

In the seminar booklet of the two-day international seminar on ‘Isma‘il Raji Al Faruqi: An Expose of the Legacy of a Mujtahid in the Modern Age’ at the University of Westminster, London, UK, its organizer has eloquently described al-Faruqi’s seminal contribution to Islamic thought and its epistemological reform, outlining his project of intellectual reform, and his initiative to transform Muslim education and effecting structural reform in higher institutions in the Islamic world: “He played a central and ideational role in devising a model for a contemporary Islamic university, making intellectual contributions to curriculum development and designing the research programs of Islamic universities in several countries. Prof. al Faruqi

also broke new grounds in establishing university-level Islamic studies programs in the West.” (IIIT, 2010)

In his comprehensive research on the origin of IIIT as “a project of Islamic revivalism” Muhsin (2006) discussed in detail the history, development, and characteristic of IIIT’s publications. The emphasized was laid on the influence it brought to modern prospect of educational reform and the revival of Islamic thought. It also examined the crucial issues of Islamization of Knowledge, democratic ideal, the implementation of shariah and Muslim-Christian relation, from the perspectives of IIIT. He also examined al-Faruqi’s instrumental role in the setting up of Islamic universities and higher institutions in the Muslim world. Al-Faruqi’s pamphlet, the highly acclaimed *Islamization of Knowledge* has become the manifesto for Islamic universities that served as major reference in formulating and reconstructing its curriculum, designing its text book and learning pedagogy and framework.

The Institute was founded to undertake “the intellectual and methodological reform” in the Muslim world. This was reflected in its progressive tradition to revitalize religious science and reclaim its intellectual legacy based on the IOK framework, as it exponentially asserted: “The International Institute of Islamic Thought is dedicated to the revival and reform of Islamic thought and its methodology in order to enable the Ummah to deal effectively with present challenges, and contribute to the progress of human civilization in ways that will give it a meaning and a direction derived from divine guidance. The realization of such a position will help the Ummah regain its intellectual and cultural identity and re-affirm its presence as a dynamic civilization.” (IIIT, 2010)

The underlying philosophy and objective of IIIT has been to advocate intellectual revival and reclaiming its cultural memory and scientific legacy in the modern world. The Institute was founded to undertake “the intellectual and methodological reform” in the Muslim world. This

was reflected in its progressive tradition to revitalize religious science and reclaim its intellectual legacy based on the IOK framework, as it exponentially asserted: “The International Institute of Islamic Thought is dedicated to the revival and reform of Islamic thought and its methodology in order to enable the Ummah to deal effectively with present challenges, and contribute to the progress of human civilization in ways that will give it a meaning and a direction derived from divine guidance. The realization of such a position will help the Ummah regain its intellectual and cultural identity and re-affirm its presence as a dynamic civilization.” (IIIT, 2010)

A continuous effort of Islamization has been pursued in the international conferences inaugurated by IIIT since 1982. The theme decidedly focuses on Islamization of Knowledge (IOK), which aim to Islamize the discipline of social science comprising education, economics, psychology, as well as science and technology. The critical role of *maqasid al-shariah* has also been discussed in its One Day Seminar on Imam Al-Shatibi’s Thought in September 1996 in Kuala Lumpur.

The Institute has made significant attempt to carry out the Islamization of Knowledge project as advocated by al-Faruqi. This requires the mastering of contemporary fields of knowledge, and to identify the contemporary problems faced by the ummah, and subsequently, from the point of view and perspective of Islam, “enunciates solutions and alternatives to bring the ummah back to the position of glory and excellence.” (al-Faruqi: 1986). Summarizing this attempt Ibrahim Kalin (2002) outlines al-Faruqi’s philosophy of IOK: “Faruqi attempted to articulate an Islamic worldview by fortifying it with rational and scientific arguments. In the latter part of his career, he became more and more concerned with the spiritual aspects of Islam. He advocated a radical Islamization of new knowledge. He recognized that the crisis of the

modern world was the crisis of knowledge. And this crisis, al-Faruqi thought, could only be cured via a new synthesis of all knowledge in an Islamic epistemological framework. The ‘Islamization of Knowledge’ project sought to arouse Muslims to become active participants in intellectual life and contribute to it from an Islamic perspective.”

The pioneering works of al-Faruqi formed the principle reference in the tradition of IIIT. Most of his major works have been published by IIIT such as *Islamization of Knowledge: General Principles and Work Plan* (1982), *Essays in Islamic and Comparative Studies* (1982), *Islamic Thought and Culture* (1982), *Triologue of the Abrahamic Faiths* (1982), *Tawhid: Its Implications for Thought and Life* (1982), *Toward Islamic English* (1986), *Islam and Other Faiths* (1998), *Islam: Religion, Practice, Culture & World Order* (2012), and etc.

He had inspired the progressive outlook of IIIT, sustained by its scientific tradition and rationalism. In its foreword to his work “Islam: Religion, Practice, Culture & World Order”, the IIIT London Office charted al-Faruqi’s defining role and monumental impact for dynamic reform and scientific advanced of the Muslim world: “the legacy of his thought and action continue to inform and impress the discourse on Islam, Islamic reform and its institutions throughout the world.”

The methodology for teaching and research was developed based on the significant worldview and paradigm of tawhid as envisioned by al-Faruqi, which reflected the far-reaching theme of Islamic thought and Islamization of Knowledge and the profound aspiration for spiritual and intellectual revival: “The Institute promotes academic research on the methodology and philosophy of various disciplines, and gives special emphasis to the development of Islamic scholarship in contemporary social sciences. The program, which has become known as

“Islamization of Knowledge”, endeavors to elucidate Islamic concepts that integrate Islamic revealed knowledge with human knowledge and revives Islamic ethical and moral knowledge, through education, teaching and support of scholarly research. IIIT aspires to conduct courses in order to promote its objective to reform Islamic thought, to bridge the intellectual divide between the Islamic tradition and Western civilization. In its teaching and selection of teachers and courses, IIIT endeavors to promote moderation, inter-faith dialog and good citizenship.” (IIIT, 1982)

Since its establishment, III has brought scientific breakthrough and intellectual progress and development. The project of Islamic revivalism has been pursued in the tradition of IIIT in order to realize the fundamental aim of dynamic reform in the Muslim world. In his foreword to the book “Muslim Contributions to World Civilization” which discussed the eminent contribution of Muslim scholars in the “specific fields of knowledge” and to common intellectual heritage, Anas S. Al-Shaykh-Ali articulated this significant endeavors: “The IIIT, established in 1981, has served as a major center to facilitate sincere and serious scholarly efforts based on Islamic vision, values and principles. Its programs of research, seminars and conferences during the last twenty four years have resulted in the publication of more than two hundred and fifty titles in English and Arabic, many of which have been translated into several other languages.” (M. Basheer Ahmed, 2005)

To support this positive intellectual endeavor, the professors and students of IIIT had played crucial role to reinforce the structural reform in the program of study it offered that “the Institute has become a forum through which Muslim scholars have rekindled an ongoing debate on Islamic intellectual endeavor and thought” (IIIT, 2010), that has brought unprecedented breakthrough of intellectual progress and development.

5. Educational Breakthrough and Initiatives at the Central Institute of Islamic Research, Karachi, Pakistan

In early 60s, when he was Visiting Professor of Islamic Studies at McGill, al-Faruqi was invited by Dr. I.H. Qureshi, Director of the Central Institute of Islamic Research, Karachi, Pakistan, to join the institute. Pursuing his aspiration for reform, he then decidedly moved to Karachi and taking up the post of Visiting Professor at the Institute from 1961 to 1963 (this was communicated in his letter to Prof. H.A.R. Gibb, dated 22 March, 1963) (Imtiyaz Yusuf, 2012). He initially joined the Institute, with Fazlur Rahman (who was then teaching at McGill), “with the hope of raising the profile of Islamic studies and opening up new directions for it.” (Imtiyaz Yusuf, 2012). During his tenure at the Institute, he has introduced phenomenal and unprecedented ideas for structural reform and enlightened culture by formulating the “Scheme for a Faculty of Islamic Learning at Karachi University” (projected in four main areas: academic jurisdiction; courses of instruction; textbooks; and personnel) and drafted “A Memorandum on Methods of Creating a Modern and Effective Islamic Ideology” envisioning the intellectual project for moral, religious and cultural reform to be implemented by the Institute.

But the task of reform was brought to naught since the Institute has not developed the tradition required for resolute pursuit of knowledge and virtue. The serious lack of educational prerequisite was instrumental in the failure of the reform planning he initiated. This was alluded to in his letter to Professor F.V. Winnett of the Department of Near Eastern Studies, University of Toronto, Canada, describing the lack of creativity and vitality in the faculty’s obsolete curriculum and decadence structure and impossibility of effecting change and genuine reform in Islamic studies:

“Unfortunately, Islamic studies in this country are not serious at all. This, Institute, organized by the Government to be the ‘expert’...[for] the Advisory Council of Islamic Ideology, (the

body to which all questions of Islamicity of legislation and public action are to be referred under the new constitution), conceives of its duty as that of inviting 'some' people to write 'some' books on Islam. It has neither the will nor the desire to put its work on any kind of academic footing. For a year and a half now, all efforts to give the Institute an academic program have been to no avail. I am therefore planning not to renew my tenure when it expires this summer and hope to return to Canada.” (Imtiyaz Yusuf, 2012).

After two years of teaching at the Institute, he decided to move to Canada and find new place and forum for educational reform and intellectual movement, since the academic life in Karachi lack the vision he aspired for creating viable Islamic thought, and it has not pursued the ideal he projected. In his letter to Dr. Myron Bement Smith, Chairman of the Committee for Islamic Culture, Washington, DC, he explicitly expresses this concern of the deplorable situation in Pakistan:

“I have come to Pakistan under the impression that the Central Institute of Islamic Research is a fresh and serious attempt to put Islamic scholarship in Pakistan on a sound footing. The fact is, however, otherwise; and I do not think it is to my academic advantage to prolong my stay further. This may sound disillusioning for the hope and prayers you were kind enough to express in your letter. But there seems to be a fixation in the minds of Islamists here that ‘Islamic scholarship’ consists not in reading, in analyzing and in making sense out of collected data, but in writing ‘books’ on Islam in extempore fashion. This has been the weakness of so many other institutions here, and it appears that our Institute is still far from pulling itself free from it. I have been struggling in vain to incept an academic curriculum. Training here in Islamics does not mean the regular assignment of specific materials for reading, analysis, discussion and reporting, but extempore tea-talk on all subjects under the sun with half the time regularly devoted to politics. That is why I am anxious to find employment elsewhere where I could feel that I was using my knowledge and training constructively.” (Imtiyaz Yusuf, 2012).

The disappointment with the Institute and the “sad predicament” of the faculty that has failed to recruit a faculty, academically qualified students, and acquiring the books acquired for the courses led to his departure from Pakistan and to “find employment elsewhere.” This extempore fashion of academic life and its predicament and declining prospective was pointed out in his last letter to Dr. Myron Bement Smith, after his arrival in Chicago:

“Until August I have been still hoping that the Central Institute of Islamic Research in Karachi would take the bold step of regarding academic work (curricular training of Pakistanis in the Islamic disciplines) as serious part of its duty and activity. But that hope, and the hope of ever doing something with the sad predicament of Pakistani Islamic scholarship were frustrated. With the tantalizing difficulty, I was able to convince the Institute to adopt a curriculum, and to publish the curriculum program in the prospectus that came out last May. But it soon became evident that the Institute was again not serious by taking no action at all towards implementing any of the three requisites of academic work: Recruiting a faculty, recruiting academically qualified students and acquiring the books required for the courses of the curriculum. In disappointment over all this, I packed and left.” (Imtiyaz Yusuf, 2012).

Revisiting these letters explained the profound ideal of systematic learning and research of which al-Faruqi aspired to implement in the Muslim world. After leaving the Institute, he worked as Associate Professor of Islamic studies at the Department of Religion at Syracuse University, USA in 1964 and as guest researcher at the School of Divinity and the Oriental Institute, University of Chicago. Here he developed and pioneer works for educational reform in dynamic effort to reclaim the legacy and historical and cultural memory of the ummah in world civilization with unbending resoluteness and rigour.

6. Conclusion

This paper has critically examined the conceptual framework and philosophy of education as set forth by al-Faruqi in his works that manifested the important foundation and principle of IOK. The major framework and underlying method he envisioned has been comprehensively outlined and developed in his works such as *Islamization of knowledge: General Principles and Work Plan*; *Islamization of Knowledge: Problems, Principles and Prospective*; *Defining Islamic Traditionalism: First Principles in the Islamization of Thought*, *Islamizing the Social Science* and etc. This comprehensive and integrated philosophy of knowledge had decisively transformed the worldview and theoretical construct of education in the Muslim world and its modern philosophy and outlook.

The unprecedented philosophy of education developed by al-Faruqi had significantly geared to the establishment of higher institution of learning in the Muslim world that embodied his ideas and approach. It forged intellectual tradition that shaped the constructive worldview of Islam reflecting the ummatic civilization and its Tawhidic consciousness.

References

- Abdulah Hashi, Abdul Razak (2008). "Methodological Approach of Studying Religious Ethics of other Faiths between Ismail al-Faruqi and Toshihiko Izutsu: A Comparative Study." Paper presented in *International Conference on Contemporary Scholarship on Islam – Japanese Contribution to Islamic Studies: the Legacy of Toshihiko Izutsu*, IIUM, Kuala Lumpur, 5-7 August.
- Abdul Malek, Zulkifly (2011). "From Cairo to Kuala Lumpur: The Influence of the Egyptian Muslim Brotherhood on the Muslim Youth Movement of Malaysia (ABIM)." M.A.'s Thesis, Georgetown University, Washington DC.
- Ahmed, M. Basheer. et.al (2005). *Muslim Contributions to World Civilization*. IIIT & AMSS, UK and USA.
- Al-Attas, S.M.N. (1978). *Islam and secularism*. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM).
- Al-Faruqi, I.R. (1962). *Urubah and religion*, vol. 1 *On Arabism*. Amsterdam, The Netherlands: Djambatan.
- Al-Faruqi, I.R. (1977). *Islamizing the social sciences*. Paper presented at the First World Conference on Muslim Education, 31 March-8 April, Mecca.
- Al-Faruqi, I.R. (1981). *The Hijrah: the necessity of its Iqamat or Vergegenwartigung*. Kuala Lumpur: Muslim Youth Movement of Malaysia.
- Al-Faruqi, I.R. (1982). *Tawhid: Its implications for thought and life*. Kuala Lumpur: IIIT.
- Al-Faruqi, I. R. (1982). *Islamization of knowledge: general principles and work plan*. Herndon, Virginia, USA: International Institute of Islamic Thought.
- Al-Faruqi, I. R. (1986). *Toward Islamic English*. Herndon, Virginia, USA: International Institute of Islamic Thought.
- Al-Faruqi, I. R., Yusuf, I. ed. (2012). *Islam: religion, practice, culture & world order*. UK: International Institute of Islamic Thought (IIIT).
- AbuSulayman, A. A. ed. (1995). *Islamization of knowledge: general principles and work plan*. Herndon, VA: IIIT.
- Ahmed, M. B. ed. et.al (2005). *Muslim contributions to world civilization*. UK and USA: IIIT & AMSS.
- Dangor, S. (2005). Islamization of disciplines: towards an indigenous educational system. *Educational Philosophy and Theory*, 37 (4), 519-531.
- Fatah Yasin, R. F. & Shah Jani, M. (2013). *Islamic Education: the philosophy, aim, and main features*. Paper presented at the International Language and Education Conference 2013, 27-28 Nov, Nilai, Negeri Sembilan.
- Fletcher, C. D. (2008). "Isma'il Al-Faruqi (1921-1986) and inter-faith dialogue: the man, the scholar, the participant." Phd.'s Thesis, McGill University, Montreal.

Furlow, C. A. (2005). "Islam, science, and modernity: from northern Virginia to Kuala Lumpur." Phd.'s Thesis, University of Florida.

Hassan, M.K. (1994). The Islamic worldview. In A.M. Yaacob, & A.F.A. Rahman (Eds.), *Towards a positive Islamic world-view: Malaysian and American perceptions* (pp. 11-33). Kuala Lumpur: Institute of Islamic Understanding Malaysia.

Hassan, Mohd Kamal (2011). *Voice of Islamic Moderation from the Malay World*. Emerging Markets Innovative Research (M) SdnBhd, Ipoh, Perak.

Ibrahim, A. (2013). "The reform of Muslim education and the quest for intellectual renewal." Keynote Address, Symposium on "Reform of Higher Education in Muslim Societies," organized by the International Institute of Islamic Thought (IIIT), Dec 9-10, Woodrow Wilson International Center for Scholars, Washington. DC.

International Institute of Islamic Thought (2010). "Isma'il Raji Al Faruqi: an expose of the legacy of a *Mujtahid* in the modern age," Seminar jointly organized by Centre for the Study of Democracy, University of Westminster, UK; Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding, Georgetown University, USA and International Institute of Islamic Thought, UK and USA on 6-7 June, at Fyvie Hall, Westminster University.

International Institute of Islamic Thought's website <http://www.iiit.org/introduction.htm>.

Kalin, I. (2002). *God, life and the cosmos*. UK: Ashgate.

Kyle S. and David D. (2013). *International Institute of Islamic Thought (IIIT): the Muslim Brotherhood's think tank*. Pennsylvania, Washington, DC: Center for Security Policy Press.

Jamal, B. (1999). History of Islamization of knowledge and contributions of the International Institute of Islamic Thought. In Amber Haque (Ed.), *Muslims and Islamization in North America: problems and prospects* (pp. 13-33). Beltsville, Md.: Amana.

Muslih. (2006). "The International Institute of Islamic Thought (IIIT) – USA: A Project of Islamic Revivalism." Phd.'s Thesis, University of Leiden, Netherlands.

Ramli, Abdul Halim (1998). "Pemikiran Islam Isma'il Raji Al-Faruqi serta Gagasanannya Mengenai Pengislaman Ilmu." M.A.'s Diss, Universiti Kebangsaan Malaysia, Bangi.

Rosnani, H. & Imron, R. (2000). Islamization of knowledge: a comparative analysis of the conceptions of al-Attas and al-Faruqi. *Intellectual Discourse*, 8 (1), 19-44.

Shafiq, M. (1994). *The growth of Islamic Thought in North America: focus on Isma'il Raji al-Faruqi*. Brentwood, Maryland: Amana Publications.

Wan Daud, W. M. N. (2012). *Rihlah ilmiah: dari neomodernisme ke Islamisasi ilmu Kontemporer*. Kuala Lumpur: INSISTS and CASIS – Universiti Teknologi Malaysia.

Yusuf, I., ed. (2012). *Islam and knowledge: Al Faruqi's concept of religion in Islamic thought*. London: IB Tauris.

Zein, I.M. (2011). Religion as a life fact: al-Faruqi's impact on the International Islamic University Malaysia. *American Journal of Islamic Social Sciences*, 28 (3), 35-57.

Islamic Values

This chapter investigates the methods and contributions of Ismail Raji al-Faruqi (1921-1986) in transforming and reinterpreting Islamic values and practices in Malaysia. This includes his role in realizing and inspiring Islamization of knowledge in IIUM, projecting the tawhidic worldview, reclaiming Islamic religious ideal and tradition, developing and assisting Malaysian government in implementing Islamization policy, initiating civilizational dialogue, and establishing network with key da'wah organizations in Malaysian non-governmental organization (NGO)'s such as ABIM (Angkatan Belia Islam Malaysia – Malaysian Islamic Youth Movement). The principle focus of this study will concentrate on al-Faruqi's greatest contributions in realizing the ideal of Islamization in IIUM, as well as his role in transforming da'wah tradition in Malaysia through his involvement in ABIM in early 70s and 80s.

It discusses the significance contributions of al-Faruqi in transforming Islamic thought in Malaysia by focusing on his method and struggle to advocate reform in the intellectual tradition in Malaysia. This idea was realized in his project of Islamization of knowledge that has significant impact in International Islamic University Malaysia. The vision he projected had tremendous impact to reinforce the University's aspiration in gearing and inspiring reform leading to comprehensive implementation of Islamization of knowledge in IIUM. The discussion will focus on his principal role and contribution in transforming Islamic values and practices in Malaysia and his connection to IIUM, by investigating into three major aspects of Islamization in IIUM, that profoundly impacted from his ideal, namely (1) Islamization of knowledge (2) integration of knowledge and value (3) the study of religion in IIUM. The study shows that al-Faruqi had critical contribution in the process of Islamic transformation in Malaysia with the ideal of value and tawhidic aspiration he

projected and the movement of Islamization of knowledge that inspired the ideal of reform and reconstruction in the methodology of thought.

It also discusses the decisive impact of al-Faruqi on ABIM (Angkatan Belia Islam Malaysia- Malaysian Muslim Youth League) and the significant methodology and philosophy he developed that form ABIM's moderate and progressive outlook. The inspiring works of al-Faruqi such as *al-Tawhid: Its Implications for Thought and Life*; *Hijrah: The Necessity of its Iqamat or Vergegenwartigung*; *Islam*; *Islamization of Knowledge* and *Islam and Other Faiths*; and his translations of Syaikh Muhammad al-Ghazali's *Our Beginning in Wisdom (Min Huna Na'lam)* and Khalid M. Khalid's *From Here We Start (Min Huna Nabda')* has been instrumental in moulding ABIM's principle ideology and school of thought and their position and approaches in public sphere. This paper will analyse this fundamental influence that al-Faruqi brought to ABIM and its significant in gearing momentous success in its dakwah and dialogue.

Introduction

This paper discusses the significance role of Ismail Raji al-Faruqi in transforming Islamic values in Malaysia. It will focus on his struggle to advocate the idea of Islamization of knowledge and its significant impact in International Islamic University Malaysia. The vision he projected had tremendous impact to reinforce the University's aspiration in gearing and inspiring reform leading to comprehensive implementation of Islamization of knowledge in IIUM. The discussion will focus on his principle role and contribution in Malaysia and his connection to IIUM and ABIM. It will critically look into three major aspects of Islamization in IIUM, that profoundly impacted from his ideal, namely (1) Islamization of knowledge (2) integration of knowledge and value (3) the study of religion in IIUM.

Methodology

This study is fundamentally based on library research. It undertakes extensive study on the works of al-Faruqi that presented his ideas of Islamization of Knowledge (IOK), integration (*takamul*) of science and its methodological framework, and his outstanding works as intellectual and activist with principle focus on his effort and contribution to transform Islamic practice and values in Malaysia. It will employ the analytical and descriptive method to analyze the data. Some conclusive information was also gathered from interviews and surveys. The data were reviewed and investigated in three stages; general, explorative, and focus study. This constitutes comprehensive material in an attempt to summarize the finding and conclude the result.

Al-Faruqi's Influence in Malaysia

The significant role of al-Faruqi in establishing the IOK project in Malaysia and its lasting influence in IIUM was promulgated and developed in early 80s. He founded the branch of International Institute of Islamic Thought (IIIT) in Petaling Jaya and established strong connection with ABIM, projecting the inclusive role to initiate civilizational dialogue, while gearing reform in the governmental policy of Islam and educational initiative (Mona Abaza 2002). He was instrumental in pushing the implementation of Islamization policy in Malaysia and was responsible in assisting and advising government on the framework and task of inculcating Islamic ideals, values and norms, as demonstrated in his letter dated 26 January 1981 to the President of ABIM: "The opportunity which H.E. Dr. Mahathir bin Mohamad, Deputy Prime Minister of Malaysia, has afforded me and my colleagues to study the Government's policies, has confirmed beyond doubt our conviction that the political condition of Malay Muslims is far better than that of their counterparts in other Muslim states" (1981).

This was also strengthened by Mona Abaza (2002) in her analysis of al-Faruqi's idealism and perspective of IOK and his unfailing support extended to the Islamization effort in Malaysia: "Al-Faruqi visited Malaysia many times, and it seems he maintained close contacts with the student movement around Anwar Ibrahim and ABIM (Muslim Youth Movement of Malaysia). He also built up a relationship with Mahathir, during his early years in the government as an adviser on the Islamization of culture." This statement was also emphasized by Sven Alexander Schottman (2013) while discussing the relationship between al-Faruqi and Mahathir "Mahathir was also advised by an influential group of local and international Muslim scholars, and thinkers such as Ziauddin Sardar and Isma'il Raji al-Faruqi."

In his letter addressed to the President of ABIM dated 11 January 1981, following his discussion on the possibility of cooperation with the government, al-Faruqi expressed his high aspiration for renewal and reform of the ummah and the emergence of strong political and religious movement in Malaysia: "The responsibility of Malaysian leadership therefore is augmented geometrically, as their action has become consequential for the Islamic world movement as a whole. Allah Ta'ala has guided Dr. Mahathir bin Mohamad to be well disposed toward the Islamic movement, for his goals and your goals are one. His responsibility to maintain the precarious security of Malaysia, and of Muslim sovereignty in Malaysia, is extremely grave. It is hence his duty to weigh everything according to its criterion. Certainly, such Islamic responsibility deserves our and your support, indeed, the support of all Muslims around the world." (1981) This undivided support by al-Faruqi led to Anwar's joining the government in March 1982 (Charles Allers 2014). The combination of Mahathir's strong leadership and Anwar's Islamic credential has led to the revival of Islam in different shape and form including the establishment of Islamic institutions and agencies such as International Islamic University, Bank Islam and the promotion of Islam and its ideal and values at the core of governmental policy. (Furlow 2005) (Ahmad Fauzi Abdul Hamid 2014)

Al-Faruqi's Impact on International Islamic University Malaysia

As portrayed by Ibrahim Mohamed Zein in his article, "Religions As a "Life Fact": Al-Faruqi's Impact on the International Islamic University Malaysia" al-Faruqi's major influence in Malaysia was his effort in inspiring and projecting the IOK agenda in IIUM, that had decisively impacted the movement of IOK in the University and its Kulliyyah. Ibrahim argued that "Al-Faruqi...had a highly visible presence in the intellectual and academic climate of IIUM. This was because of his writing that was used in IIUM as textbooks and his supervision of the postgraduate works of a number of leading professors at IIUM." (2011) His works such as *Christian Ethics, Islam and other Faiths, Al-Tawhid, Islamization of Knowledge, Islam* and others were highly influential, and broadly discussed and referred to in the initial workplan of Islamization that inspired the systematic planning of IOK in IIUM.

This phenomenal and decisive role as the architect of the process of Islamization of modern knowledge was perceptively illustrated by Ibrahim in his writing that "the intellectual leaders of IOK, who assumed the leadership of the IIUM by 1988 – and to a limited but growing extent, the University professors of IIUM – were at last ready to embark on the project of reforming Islamic education according to the IOK vision. Although al Faruqi was not around, yet, his intellectual legacy was at the centre of the process – through the presence of his students who were well represented in the Kulliyyah of Islamic Revealed Knowledge and Human Sciences." (2011). This highly important and strong position of al-Faruqi in the progress of IIUM was further buttressed by Ibrahim while arguing and describing his experience with al-Faruqi (1985-1986): "Few months before his tragic death in 1986, al-Faruqi was ready to serve the Ummah by accepting the post of the rector of the IIUM. He had high regards for both Malaysian Muslim intellectuals and the political leadership of the country. It seemed that International Institute of Islamic Thought would be given the chance to implement their ideas

about Islamic education and the IIUM would be the platform for such an experiment” (2011: 56). This revealing experience was done in the 2nd International Conference on Contemporary Scholarship on Islam: The Legacy of Ismail Raji Al-Faruqi (ICCSIF) at IIUM. Its organizer articulate this meaningful experience: “For the Department of Usul al-Din and Comparative Religion, Professor Ismail al-Faruqi is especially meaningful and is highly appreciated. He is the source of her inspiration for her courses in comparative religion. It is to honor and commemorate this great scholar-activist that the Department organizes this seminar.” (ICCSIF 2013)

His eminent contributions in introducing the science of religion (religionswissenschaft) and civilizational course in IIUM and developing the Islamic worldview and integrative approach in the University’s curriculum were also lasting and profound (Ibrahim Zein 2011).

Islamization of Knowledge

In the context of International Islamic University Malaysia, al-Faruqi was its pioneer in introducing the systematic ideal of Islamization of Knowledge (IOK) and projected its comprehensive framework and workplan. His profound contributions to the process and aspiration for the accomplishment of Islamization project was crucial for the revival of rational and scientific spirit and religious conscience of the ummah. Arguably, this project has yet to be realized, as it is a continuing process unfailingly carried out and concretize since its inception. The initial planning and construction of this ideas and vision was demonstrated by Prof. Ibrahim Mohamed Zein (2011) in his article, “Quite obviously, al Faruqi saw in the establishment of the IIUM a great opportunity for implementing his ideas on Islamic education...for al Faruqi, Malaysia unlike other Muslim countries created an atmosphere of mutual trust between the political leaders and Muslim scholars. That trust contributed to a healthy dialogue on Islamic issues at the national level.”

In his introduction to the book written by Maulana Sadruddin Islahi, *Ma'rakah Islam-O-Jahiliyyat*, Israr Ahmad Khan had expressed his confidence on this unprecedented effort of al-Faruqi to lead the project of IOK and reclaim the leading role of the ummah in the field of science and knowledge: "In the early seventies some young and energetic Islamic scholars, namely, Isma'il Raji al-Faruqi, Taha Jabir al-'Ulwani, Abdul Hameed Abu Sulaiman, Jamal al-Barzanji and others launched a much-needed and timely movement billed as that of Islamization of Knowledge which aims at streamlining all disciplines of education including Islamic studies and shari'ah sciences, and making the whole corpus of knowledge, both secular and religious, consistent with and relevant to both basic sources of Islamic law, the Qur'an and the sunnah; and the existing and prevailing situation." (1997)

In the context of IIUM, the philosophy, and methodological framework of IOK was developed on the principle worldview defined by al-Faruqi as Islamization of modern knowledge as "integrating the new knowledge into the corpus of the Islamic legacy by eliminating, amending, re-interpreting and adapting its components as the world view of Islam and its value dictate." (1982). The Islamization or Islamicisation of knowledge in IIUM is thus meant to project a revolutionary and radical transformation of science from the Qur'anic worldview, and reforming contemporary knowledge, as remarked by former President of IIUM, Tan Sri Dato' Seri Sanusi Junid, "The International Islamic University Malaysia is founded upon a renewed awareness of the perennial value of the teachings of Islam and is dedicated to positive Islamic reorientation of the ummah and to the welfare of mankind. Your education at this institution includes a dimension that is missing elsewhere, for IIUM strives not merely for excellence in teaching and research, but to create an arena in which you can develop as a balanced, integrated person ready to face successfully the challenges of the contemporary world," (2001). In addition, Prof. Dr. Mohd. Kamal Hassan, former Rector of IIUM stated: "In translating the University's mission and visions into practice, IIUM has

ensured that the programmes it offers are of a quality recognized internationally. These programmes are designed in such a way that both the Islamic heritage and modern approaches to scholarship are given their due weights. The aim is to produce professionals and scholars who are the pride of the Muslim world.” (2001).

Integration of Knowledge and Value

The process of integration involve the inclusion of Islamic dimension and its intrinsic philosophy and worldview in the entire corpus of human science such as economics and management sciences, engineering, biological sciences, medicines, laws, architecture and environmental design and information technology and other branches of acquired knowledge. This approach was reflected in the recently concluded FWCH-2013 (First World Congress for the Integration and Islamicisation of Acquired Human Knowledge) that highlighted this objective: “to showcase the achievements of IIUM in fulfilling the mission of Integration and “Islamisation of Human Knowledge” as stated in the University’s Constitution.” It provides the platform for “IIUM academic staff in all Kulliyyahs to highlight their intellectual and technological products, research papers, research findings, teaching experiences, consultancy projects, etc. based either on the mission of Integration (or input) of Revealed worldview, values, norms, perspectives, precepts, ethics; or Islamicisation of some aspects or issues in acquired human knowledge in their area of specialization.” (2013) The congress symbolized the ideal and embodied the vision of Islamicisation as aspired by the University, which it refers to as “a process of teaching, constructing, developing, researching, disseminating or reconstructing aspects of acquired or contemporary human knowledge, philosophical assumptions, theories, practices, traditions, paradigms, cultures, or aspects of human thought, personality, behavior or action in accordance, or in harmony, with the worldview of Islam, or the tenets of its ‘Aqidah or Shari’ah or Akhlaq.” Its theme: “constructing the alternative

paradigm of tawhid” strongly resonate and reverberate the ideal emphasized by al-Faruqi on tawhid as “the primeval source determining all phenomena of Islamic civilization” (1985).

The basic principle and fundamental ideal of the University was broadly influenced by the idealism and worldview of al-Faruqi reflecting his broad spectrum of Islamist project. In his brief Presidential message Anwar Ibrahim, former President of IIUM had profoundly clarified this significant approach of integration that he projected, “The International Islamic University (IIUM) was founded to revitalize the intellectual tradition of the ummah. It endeavors to equip students with the ability to integrate their Islamic learning as the basis for intellectual creativity and for attaining a full life in the service of human welfare. It strives to instill a respect for academic excellence balanced by an integrated personality, so that its graduates are ready to face the challenges of the contemporary world.” (1997). The exemplary practice of al-Faruqi in integrating *ilm* and *amal salih* was also emphasized by him in his speech on the momentous occasion of The Ismail Faruqi Award Presentation Ceremony: “He was acutely conscious of the realities of the time and the condition of the contemporary *ummah*. In this regard, he exemplified the conjunction between theoretical learning, *ilm*, and the righteous deeds, *amal salih*. He devoted the best years of his life, before his death under tragic circumstances, to the upliftment of the *ummah*.” (1995)

The idea of integration was well reflected in the courses offered in IIUM such as subjects of ethics and fiqh in medical science in order to inculcate awareness of religious limitation and worldview in medical practitioners to shape and form professional career of Muslim doctors. It was also manifested in the effort of integrating, incorporating, reorienting, synthesizing, and constructing Islamic input in the subjects undertaken in the Kulliyyahs, as part of the Islamicisation of Human Knowledge agenda in IIUM, as briefly outlined by Prof M. Kamal Hassan (2013): “integration or incorporation of Divinely revealed values and norms/Islamic worldview/Islamic or Qur’anic perspectives/positive aspects of Muslim

religious and intellectual legacy with the contemporary social sciences, human sciences, humanities, natural sciences, applied and professional sciences. A form of limited integration called “Islamic Input” has been going on for some time now in the Kulliyyah of Medicine.”

The integration (*takamul*) of subjects includes Islamic administration in political science, Islamic banking and business ethics in economics, ethics in engineering, and revealed knowledge in human sciences in order to effect internal integration of individual with balance personality and worldview.

The Study of Religion

Al-Faruqi’s determination and constant effort to introduce religious discipline has led to the establishment of the Department of Religion in Temple University in the United States. This momentous experience was unprecedented and “was a rare exception” (Ibrahim Zein, 2011) that became increasingly popular and followed by a number of institutions in the United States. He had initially developed this idea since his time in Pakistan (Central Institute of Islamic Research), to introduce religious courses from comparative perspectives and standpoint, which unfortunately did not materialized. It has also been envisioned earlier in Chicago Islamic College, and in the postgraduate program of Islamic studies in the International Institute of Islamic Thought (IIIT) in North America which also failed, and then, “the only hope was embodied in this new institution of higher learning (IIUM) established in a country in which al Faruqi had a great trust in its political leadership.” (Ibrahim Zein, 2011)

He embarked on this project by formulating a concept paper that provide structural planning for the establishment of Islamic University in Malaysia and outlined the critical Islamic methodology that principally based on an integrated philosophy of revealed and acquired knowledge. His proposal was realized with the establishment of IIUM in 1983 by the

Malaysian government that aspired to implement his profound ideal and philosophy (Ibrahim Zein, 2011). The IOK project was then comprehensively pursued and “quite obviously, al Faruqi saw in the establishment of the IIUM a great opportunity for implementing his ideas on Islamic education.” His dictate was to making Islamic civilization a mandatory course, which “should seek to give the Muslim student knowledge of the first principles of Islam as essence of Islamic civilization in the first year; of the historical achievements of Islamic civilization in the second year; how Islamic civilization compares and contrasts with other civilizations in essence and manifestation, in the third year; and of how Islamic civilization is the only viable option in dealing with the fundamental problems of Muslims and non-Muslims in the contemporary world, in the fourth year. (Al-Faruqi, 1982: 13) (Haider Naqvi, 2012)

Since the establishment of the *Kulliyah* of Islamic Revealed Knowledge and Human Sciences (KIRKHS) in 1990, the teaching of Islam and other religion had been introduced and “has been largely influenced by the works of Ismail R. al-Faruqi – especially *Christian Ethics*, *Islamization of Knowledge*, and *Cultural Atlas of Islam*.” (Ibrahim Zein, 2011) In fact, “the establishment of IIUM and the religious study curriculum implemented at IIUM is a development of Faruqi’s earlier vision regarding the teaching of Islam as a civilization and worldview.” (Ibrahim Zein, 2011). Using his theory and ideas of religion as a “life-fact”, and his challenged to “the discipline of the history of religion from within”, and his usage of the canons of universal rationality to argue for both Islamic and secular humanism, it has “encouraged Muslim scholars to engage others in a meaningful inter-religious dialogue, and not to be inhibited by the secular humanist restrictive agenda.” (Ibrahim Zein, 2011).

Al-Faruqi and ABIM

Al-Faruqi had developed strong connection with Islamic movement in Malaysia especially ABIM (Malaysian Islamic Youth Movement) (Mona Abaza 2002). His idealism had

lasting influence in the movement's school of thought and his legacy continued to impact its aspiration and intellectual tradition (Hazarudin Baharudin, 2002). His prolific works had been consistently published and translated by ABIM such as *The Hijrah: the Necessity of its Iqamat or Vergegenwartigung* (Hakikat Hijrah, 1985), and *Islam and Culture* (1983). Besides, Dewan Bahasa dan Pustaka (DBP), Institut Terjemahan dan Buku Malaysia (ITBM) and Thinker's Library had also translated his important works, such as *Atlas Budaya Islam* (1992), *Pengislaman Ilmu* (1991), *Kesenian Islam* (1990), *Fikiran dan Budaya Islam* (1990), *Tauhid: Implikasinya kepada Kehidupan dan Pemikiran* dan *Trilog antara Agama-Agama Abraham*, dan *Islam dan Kepercayaan Lain* (ITBM, 2008)

His proposal for interfaith dialogue and religious engagement had remarkable influence in the policy of ABIM that consistently engage in inter-religious dialogue with various segments and religious affiliations of the society, which reflected his strong influence and idealism in the movement, as stated by Ibrahim Mohamed Zein (2011) "his impact was enormous and more significant. This was because his writings and ideas were appreciated and accepted on their merits."

This practice of mutual engagement had gained increasing momentum in the activities of ABIM since late 70s with meaningful outcome that promote mutual respect and understanding, which is "vital for a multi religious and cultural society such as Malaysia" (Muhammad Nur Manuty, 1997). This phenomenon had been observed by Muhammad Nur Manuty, former president of ABIM, in his paper presented at the International Seminar on Civilizational Dialogue entitled "Inter-civilization dialogue at the community level: the case of Malaysian society" that survey the experiments and experiences of cultural interface and religious dialogue among selected Malaysian voluntary organizations: "for instance, ABIM (Malaysian Islamic Youth Movement) – one of the leading Islamic organizations in the country has been engaged in inter-religious dialogue with Christian, Hindu, and Buddhist communities

since 1970's. Perhaps it can be said that ABIM has succeeded in opening venues for other races with different religious background in sundry affairs. In 1989, ABIM and MYM (Malaysian Young Movement) – a Chinese based youth organization with more than 200,000 members jointly initiated a “Spiritual Camp” in Port Dickson, Negeri Sembilan, which is a significant event in our history attended by committed Muslim and Buddhist youths...their experience through cross religious and cultural activities surely would enhance the process of national integration and the vision of achieving civilized society.” (1997) This phenomenon could be traced to the influenced of al-Faruqi, as mentioned by Zuriati and Engku Ahmad Zaki (2010) “Ismail Raji al-Faruqi was a strong believer in inter-religious dialogue.” He was the leading exponent of common dialogue and understanding between diverse faith and religious persuasions that transcend barriers and propound the universality of the world-ummah.

Al-Faruqi had unmitigated faith in the future of ABIM and had extended his unwavering support and helped to procure substantive support from Saudi's government, in facing the mighty challenge of financial trouble, as indicated in his letter to the President of ABIM “I have asked Mahathir to plead ABIM's case in Saudi Arabia, the purpose of being to obtain a quick release of the million dollars committed to the ABIM building, so that the necessary preparations for construction could begin forthwith. Indeed, I have asked him to seek far more funds from the Muslim states represented at the summit, for Islamic da'wah in Malaysia and Southeast Asia.” (1981)

Aspiring for reform and to revitalize the spirit of *ukhuwwah* as an “Islamic worker-brother”, he persuaded ABIM to avoid conflict with government and striving for unity, that was imperative for Islamic resurgence and survival of the ummah, “in light of this great objective, every dispute or difference loses its significance. Our and your task is to pull together behind his leadership, to spare no erg of energy in fulfilling this crucial Islamic goal...it is therefore my and my colleagues' judgment that you ought to respond to Mahathir's gesture of

good will (his removal of restrictions and stopping of harassment) with an equal or superior gesture of support and cooperation. It is not only becoming, but imperative for the Islamic movement publically to proclaim its slate clean of any condemnation of the Government's policies of Malay reconstruction...in the name of Allah and the interest of the Islamic world movement, I renew my appeal to you to do everything in your [possible] power to break the frigid ice that has formed between the movement and the government and to move closer toward *shura* and cooperation in obedience to Allah Ta'ala and His Prophet (saw).” (1981).

Conclusion

This paper had briefly discussed the tremendous impact of al-Faruqi in transforming and reinterpreting Islamic practices and values in Malaysia. The methodology he developed had inspired the significant transformation and gearing comprehensive and radical change in the International Islamic University Malaysia. The Islamic vision of knowledge and the transformation could be idealized, with resolute struggle and commitment to reconstruct the inclusive worldview “along the Faruqian lines”, based on his exemplary and progressive framework of da'wah, interfaith dialogue and IOK, as summarized by Prof. M. Kamal Hassan, “It is not impossible for the new Malay (read Southeast Asian Muslim) generation to...fulfill the agenda of qualitative changes and civilisational transformation, provided it adheres to God-given formula of integration – that of material well-being with spiritual values, action with inward reflection, human sciences with revealed knowledge, politics with divine guidance, science and technology with accountability to God, and professional skills with moral-spiritual values. It has to be deeply ingrained in the minds of the present and future generations that it is a divine imperative for the *mu'minun* (believers) to attain 'izzah (honour and dignity), overall strength (*al-quwwah*) and leadership status.” (quoted from Imtiyaz Yusuf, 1997)

Al-Faruqi's efforts in outlining an intrinsic philosophy and paradigm of knowledge rooted on Islamic vision of reality and truth and in advocating its universal values which the University had imparted had profoundly contributed to reforming the educational system in the Muslim world. His dynamic works and idealism that reflected the tawhidic worldview had gearing significant reform in the practice of dakwah and civilizational dialogue carried out by ABIM that embodied the comprehensive and holistic vision of Islam which positively respond to intellectual and spiritual challenge of the ummah.

Bibliography

Ahmad Fauzi Abdul Hamid, 2014. The Rise of Islamist Conservatism in Malaysia. Penang Monthly. 3 (14), 1-7.

Ahmad Sabri Osman, Mohd Farid Mohd Sharif, Raihaniah Zakaria, 2010. Prinsip Tauhid Ideasional dalam Hubungan Islam dan Agama-Agama Lain: Analisis Peranannya Menurut Isma'il Raji al-Faruqi. Jurnal Intelek (Uitm Perlis). 7 (1), 46-56.

Al-Faruqi, Ismail Raji, 1981. Islamizing the Social Science, in Al-Faruqi, I.R. and Nascef, A.O., Social and Natural Science. King Abdul Aziz University, Jeddah.

Al-Faruqi, Ismail Raji, 1981. Letter to the President of ABIM. 11 January 1981.

Al-Faruqi, Ismail Raji, 1982. Islamization of Knowledge: General Principles and Work Plan, Washington DC: International Institute of Islamic Thought (IIIT).

Al-Faruqi, Ismail Raji, 1982. Tawhid: Its Implications for Thought and Life, Kuala Lumpur: IIIT.

Al-Faruqi, Ismail Raji, 1985. Tawhid: The Quintessence of Islam. Journal of South Asian and Middle Eastern Studies. VIII (Summer 1985).

Al-Faruqi, Ismail Raji, 1986. Toward Islamic English, Herndon, Virginia: IIIT.

Al-Faruqi, Ismail Raji, 1990. The First Principles of Islamic Methodology. Islamic Thought and Scientific Creativity, 5 (1), 37-50.

Anwar Ibrahim, 1995. Speech at The Ismail Faruqi Award Presentation Ceremony, 28 February, 1995.

Charles Allers, 2013. The Evolution of a Muslim Democrat: The Life of Malaysia's Anwar Ibrahim, New York: Peter Lang.

Christopher A. Furlow, 2005. *Islam, Science, and Modernity: From Northern Virginia to Kuala Lumpur*. PhD's Thesis. Department of Anthropology, University of Florida.

Esposito, John L., John O. Voll, 2001. *Makers of Contemporary Islam*, Oxford: Oxford University Press.

First World Congress on Integration and Islamicisation of Human Knowledge, 23-25 August 2013 <<http://www.iium.edu.my/FWCII2013/information.php>>, accessed 4 August 2013.

Hazarudin Baharudin, 2002. *Teori Pengislaman Ilmu Ismail Al-Faruqi: Suatu Kajian Terhadap Pelaksanaan Pakej Sijil Terbuka (SPM/KBSM) Kementerian Pendidikan Malaysia*. M.A.'s Diss., Akademi Pengajian Islam, Universiti Malaya.

Ibrahim Mohamed Zein, 2011. Religion As a "Life-Fact": Al Faruqi's Impact on the International Islamic University Malaysia. *The American Journal of Islamic Social Sciences*, 28 (3), 35-57.

Imran Haider Naqvi, Kanwal Bilal, Muhammad Usman Yusuf, David Simm, 2012. Religious Perspective in Knowledge Management Rationalizes Business. *World Applied Sciences Journal*, 19 (2), 223-228.

Imtiyaz Yusuf, 1997. Strengthening Civilisational Dialogue within ASEAN: Problems and Prospects, the Religio-Cultural Aspect. *International Seminar on Civilisational Dialogue* (3rd 15-17 Sept, Kuala Lumpur).

International Islamic University Malaysia, 1997. *Undergraduate Prospectus*, Petaling Jaya: International Islamic University Press.

2nd International Conference on Contemporary Scholarship on Islam: The Legacy of Ismail Raji Al-Faruqi, 22-23 October 2013 <<http://www.iium.edu.my/faruqi2013>>, accessed 10 October 2013.

Miriam Abdul Halim, 2007. *A Study of the Thought of Ismail Faruqi on Science, Islam and Modernity*. Unpublished M.sc. Dissertation. Jabatan Pengajian Sains & Teknologi, Fakulti Sains, Universiti Malaya.

Mona Abaza, 2002. *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds*, UK: Curzon Press.

Muhammad Kamal Hassan, 2001. *Intellectual Discourse at the End of the 2nd Millennium: Concerns of A Muslim-Malay CEO*, Kuala Lumpur: IUM Press.

Muhammad Kamal Hassan, 2011. Al-Wasatiyyah as Understood and Defined by Islamic Scholars in Contemporary Singapore and its Consistency with Ismail Al Faruqi's Vision of Ummatan Wasatan. *The American Journal of Islamic Social Sciences*, 28 (3), 35-57.

Mohd Kamal Hassan, 2013. Malay Intelligentsia's Quest for an Islamic University and the Future of "Islamisation of Human Knowledge" in International Islamic University Malaysia. In Zaleha Kamaruddin, Abdul Rashid Moten (eds.), *UIAM The Premier Global Islamic University*. Kuala Lumpur: UIAM Press.

Muhammad Nur Manuty, 1997. Inter-Civilization Dialogue at the Community Level: the Case of Malaysian Society. International Seminar on Civilisational Dialogue (3rd: 15-17 Sept, Kuala Lumpur).

Sadruddin Islahi, 1997. Ma'rakah Islam-O-Jahiliyyat (Islamic Civilization: Real Perspective). Translated by Israr Ahmad Khan, Kuala Lumpur: Golden Books Centre.

Sven Alexander Schottmann, 2013). God Helps those who Help Themselves: Islam According to Mahathir Mohamad. Islam and Christian-Muslim Relations, 24 (Jan 1), 57-69.

Zuriati Mohd Rashid, Engku Ahmad Zaki Engku Alwi, 2010. Al-Faruqi and his views on comparative religion. International Journal of Business and Social Science, 1(1), 106-119.

FOR AUTHOR USE ONLY

Islamic Civilization

This chapter discusses the significance attempt of al-Faruqi in making Islamic civilization a mandatory course in his Islamization of Knowledge project. In any attempt of Islamization of Knowledge, the students of Islamization should be comprehensively mastered Islamic Civilization. Al-Faruqi systematically developed four required components in civilizational study that were critical for Islamization project, i.e., (1) to give the Muslim student knowledge of the first principles of Islam as essence of Islamic civilization in the first year (2) the historical achievements of Islamic civilization in the second year (3) how Islamic civilization compares and contrasts with other civilizations in essence and manifestation, in the third year (4) how Islamic civilization is the only viable option in dealing with the fundamental problems of Muslims and non-Muslims in the contemporary world, in the fourth year. The significance ideal projected by this comprehensive stages as characterized by al-Faruqi were crucial for student to understand the secular worldview that bring the collapse of civilization in the past and not to repeat this catastrophic consequence in contemporary civilization of the ummah.

Introduction

This paper provides a brief analysis of the ideas of civilization as propounded by Ismail Raji al-Faruqi (1921-1986) and its significance in his Islamization of Knowledge's (IOK) project. In realizing the ideal of civilization, he has outlined the tawhidic principle that governed its construction, as clearly illustrated in his massive work *The Cultural Atlas of Islam*: "In any integral civilization, and certainly in Islam, the constitutive elements, whether material, structural, or relational, are all bound by one supreme principle. In Islamic civilization, this supreme principle is tawhid. It is the ultimate measuring rod of the Muslim, his guide and

criterion in his encounter with other religions and civilizations, with new facts or situations. What accords with it is accepted and integrated. What does not is rejected and condemned.” (1986).

This scheme was realized by al-Faruqi in his endeavor to develop integrated discipline and reforming Muslim education and accomplished Islamic vision in the construction of its syllabus. His aspiration was to produce students that have expertise and comprehensive understanding of Islamic culture and civilization while also strongly grounded in their concentrated course and discipline.

This was undertaken in IIUM in general studies courses (UNGS) that outlined the required courses for undergraduates based on Faruqi's workplan, comprising the subjects of Islamic Worldview; Islam, Knowledge and Civilization; and Ethics and Fiqh for Everyday Life. It emphasized on critical aspects of Islamic science and civilization that manifested its comprehensive worldview and fundamental construct. The syllabus reflected the profound aspiration to realize IIUM's significant aim for integration and relevantization of discipline, that constitute crucial element in the IOK project.

The discipline was crafted based on the conceptual framework and paradigm of tawhid and its worldview as espoused by al-Faruqi, which emphasized on four required components in comprehensive stages of study for student to master the discipline. The course strived to highlight the historical achievement of Islamic civilization, and how it compare and contrast with other civilization in essence and manifestation, and its critical role in dealing with fundamental problem of Muslims and non-Muslims in contemporary world. It reflected the universal understanding of Islamic and secular worldview and its intrinsic paradigm, and the

crucial aspiration for the reconstruction of Islamic culture and civilization grounded on the essence of unity, rationalism, and tolerance, as strategic based in realizing the planning of IOK.

This paper will briefly analyze this idea and its significance in al-Faruqi's worldview as important and crucial part of the IOK project.

Methodology

This study is fundamentally based on library research. It undertakes extensive study on the works of al-Faruqi that presented his ideas of Islamization of Knowledge (IOK) and its methodological framework, with principle focus on his effort to articulate the essence of Islamic civilization. It will employ the analytical and descriptive method to analyze the data. Some conclusive information was also gathered from interviews and surveys. The data were reviewed and investigated in three stages: general, explorative, and focus study. This constitutes comprehensive material in an attempt to summarize the finding and conclude the result.

The Initiative to Establish the Discipline of Islamic Civilization in IIUM

This paper highlighted the important initiative of al-Faruqi in developing the discipline of religion and civilization as an integral part of IOK project. It discusses his decisive role in establishing the course of Islamic civilization in IIUM and in defining its fundamental approach and framework. The course emphasize on the essence of Islamic civilization and stresses on its important ideal and manifestation and the universal worldview it projected, as discovered by Ibrahim Zein (2011): "Actually, the establishment of IIUM and the religious study curriculum implemented at IIUM is a development of Faruqi's earlier vision regarding the teaching of Islam as a civilization and worldview, which he had envisioned and hoped to apply to the

academic program at the Central Institute of Islamic Research, Karachi, Pakistan during his professorship there in 1960s, but which was not realized.” This phenomenal impact was also emphasized by Mona Abaza (2002) in her important work that discusses contemporary discourse on Islam and knowledge in Malaysia and Egypt: “Al-Faruqi was a key figure in creating the International Islamic University in Kuala Lumpur and that in Islamabad. The International Islamic University in Kuala Lumpur established a Department of Revealed Knowledge, which pursues a programme of Islamization of knowledge.”

Al-Faruqi's determination and constant effort to introduce the discipline of religion had critically led to the establishment of the Department of Religion in Temple University in the United States. This initiative was unprecedented and “was a rare exception” (Ibrahim Zein, 2011) that has wide implication and monumental impact in the West and intensely followed by a number of institutions in the United States. Initially, the idea was developed since his time in Pakistan (at the Central Institute of Islamic Research, Karachi), to establish the religious course from universal perspective and standpoint, which did not materialized. It has also been envisioned earlier in Chicago Islamic College, and in the postgraduate program of Islamic studies in the International Institute of Islamic Thought (IIIT) in North America which has failed, and then, “the only hope was embodied in this new institution of higher learning (IIUM) established in a country in which al Faruqi had a great trust in its political leadership.” (Ibrahim Zein, 2011)

The project was embarked by al-Faruqi by formulating a concept paper that outline the structural planning for the establishment of Islamic University in Malaysia and developed the critical Islamic methodology, which principally rooted on an integrated philosophy of revealed and acquired knowledge. His proposal was realized with the establishment of IIUM in 1983 by

the Malaysian government that aspired to implement his profound ideal and philosophy (Ibrahim Zein, 2011).

The IOK project was then comprehensively pursued and “quite obviously, al Faruqi saw in the establishment of the IIUM a great opportunity for implementing his ideas on Islamic education.” (2011) His dictate was to making Islamic civilization a mandatory course, which “should seek to give the Muslim student knowledge of the first principles of Islam as essence of Islamic civilization in the first year; of the historical achievements of Islamic civilization in the second year; how Islamic civilization compares and contrasts with other civilizations in essence and manifestation, in the third year; and of how Islamic civilization is the only viable option in dealing with the fundamental problems of Muslims and non-Muslims in the contemporary world, in the fourth year. (Al-Faruqi, 1982: 13)

Since the establishment of the *Kulliyah of Islamic Revealed Knowledge and Human Sciences* (KIRKHS) in 1990, the teaching of Islam and other religion had been introduced and “has been largely influenced by the works of Ismail R. al-Faruqi – especially *Christian Ethics*, *Islamization of Knowledge*, and *Cultural Atlas of Islam*” (Ibrahim Zein, 2011). In fact, “the establishment of IIUM and the religious study curriculum implemented at IIUM is a development of Faruqi’s earlier vision regarding the teaching of Islam as a civilization and worldview.” (Ibrahim Zein, 2011). Using his theory and ideas of religion as a “life-fact”, and his challenged to “the discipline of the history of religion from within”, and his usage of the canons of universal rationality to argue for both Islamic and secular humanism, it has “encouraged Muslim scholars to engage others in a meaningful inter-religious dialogue, and not to be inhibited by the secular humanist restrictive agenda” (Ibrahim Zein, 2011).

Four Stages of Civilizational Study According to al-Faruqi

In his endeavor to Islamize and integrate the discipline of revealed and human knowledge, al-Faruqi had strived to project its framework based on the worldview of tawhid that governed its fundamental structure. This has been profoundly developed in the discipline of Islamic civilization that essentially grounded in the framework and method of IOK. Its content and syllabus was systematically crafted based on the principle of tawhid and divided in four critical stages. It constituted profound approach in understanding and comparing the essence and manifestation of Islamic and Western civilization and in analyzing its merit and discontent. We will attempt to elaborate this important initiative based on the philosophical ideal of tawhid and the worldview projected by al-Faruqi, and its significant impact in IIUM:

Year One: To give the Muslim student knowledge of the first principles of Islam as essence of Islamic civilization in the first year.

The need to emphasize on the principle of tawhid is crucial for student to understand its constitutive element and ideal, that stood out as the first principle and essence of Islam, as advocated by al-Faruqi: “Tawhid, or the doctrine of absolute unity, transcendence, and ultimacy of God, implies that only He is worthy of worship, of service. The obedient person lives his life under this principle. He seeks to have all his acts to conform to the pattern, to actualize the divine purpose. His life must therefore show the unity of his mind and will, the unique object of his service. His life will not be a series of events put together helter skelter, but will be related to a single overarching principle, bound by a single frame that integrates them together into a single unity. His life thus has a single style, an integral form in short, Islam.” (1986) This fundamental ideal and principle form the integral dimension in the formation of Islamic civilization and the realization of its worldview, embedded in its methodological dimension, which emphasized on the principle of unity, rationalism, and

tolerance and the alternative paradigm of tawhid, as manifested in his argument: “the methodological dimension (of tawhid) includes three principles, namely, unity, rationalism, and tolerance. These determine the form of Islamic civilization, a form that pervades every one of its departments.” (1986) This principle was further accentuated and reinforced in his exposition on the essence of Islamic civilization: “there can be no doubt that the essence of Islamic civilization is Islam; or that the essence of Islam is tawhid, the act of affirming Allah to be the One, absolute, transcendent Creator, Lord and Master of all that is. These two fundamental premises are self-evident. They have never been in doubt by those belonging to this civilization or participating in it.” (1986).

This fundamental ideal has been comprehensively implemented in IIUM through some required courses in UNGS (general studies) for undergraduates. Students were required to take fundamental subjects in Islamic Worldview; Islam, Knowledge and Civilization; and Ethics and Fiqh for Everyday Life. These prerequisite courses were geared to expose students to the fundamental element in Islamic worldview, the concept of tawhid and its implications for life, the challenges of postmodernism and secularism, basic principle of Islamic theology and philosophy, characteristics and fundamental essence of Islam as main components in the syllabus. Its principal references were derived from some major works of al-Faruqi such as *Al-Tawhid: Its Implications for Thought and Life*, *The Cultural Atlas of Islam*, *Islam* and other works that expounded this critical ideas by al-Attas, Fazlur Rahman, Al-Qaradawi, A. Berghout, M. Mutahhari, M. Kamal Hassan, ‘Abdul Hamid A. Abu Sulayman, Maududi, Syed Qutb, Fathi Osman, S. H. Nasr, etc. Its principle element and structure was grounded on the framework of IOK aimed to Islamize the discipline and to highlight the core ideal of tawhid, which reflected the need to integrate the fundamental idea of God in social, legal and other intrinsic dimension and sphere of life, as illustrated by al-Faruqi: “At the core of religious

experience stands God... The name of God, "Allah," which simply means "The God," occupies the central position in every Muslim place, every Muslim action, every Muslim thought. The presence of God fills the Muslim's consciousness at all times." (1992)

Year Two: Of the historical achievements of Islamic civilization in the second year.

The significant important to reflect the historical achievements of Islamic civilization was exponentially advocated by al-Faruqi to revitalize Islamic teaching and its intellectual tradition and creativity: "The world *ummah* of Islam will not rise again or be the *ummatun wasatun* except through that which is its *raison d'être* fourteen centuries ago, its character and destiny through the ages, namely Islam." (1982) He strived to advocate intellectual revolution and the reconstruction of Islamic world order and the revival of scientific spirit and its intellectual legacy and heritage, and the renewal of culture and ideas: "We have an extremely important task ahead of us. As social scientists, we have to look back at our training and reshape it in light of the Quran and the *Sunnah*. This is how our forefathers made their own original contribution to the study of history, law and culture. The West borrowed their heritage and put it in secular mould. Is it asking for too much that we take knowledge and Islamize it?" (quoted in Ilyas Ba-Yunus, 1988)

The intense need to reclaim the ideal of *tajdid*, and to revive the classical legacy and achievement of Muslim civilization, and to restore the leading role of the *ummah* in contemporary world was also projected in IIUM's vision, as encapsulated in the Presidential remark of former IIUM President, DS Anwar Ibrahim: "The survival of the Muslim civilization will and must be a work of scholarship that is not merely abstract but also informed by and sensitive to the pressing problems and concerns of the world in which we live. Knowledge is the most important resource of the present day global economy. If Muslims do not equip

themselves to succeed and thrive in the new economy of knowledge they will fall further behind. If Muslims do not learn how to enter the new economy of knowledge through the conceptual world of Islam they consign themselves to a future that is as fractured and problem ridden as has been our recent past.” (1998)

This aspiration to encourage the thriving of ideas and knowledge was also emphasized by him in his keynote address at the International Seminar on Malik Bennabi. While discussing in great depth the phenomenal influence and profound ideas of Bennabi and his genuine contribution in articulating the ideas of civilization, he presented his principle contributions to prescribe the prerequisite for civilizational renewal (*shurut al-nahdah*): “He argued that proficiency and efficacy in nurturing ideas is a vital sign of intellectual and cultural development. In elaborating the role of ideas in the development of civilization, he went to the extent of saying that a civilization prospers but by the depth of its guiding ideas.” (1991) Bennabi’s radical aspiration for change was triggered by an inner struggle for reform and collective consciousness for renewal that inspired the proliferation of ideas and reconstruction of thought, as encapsulated in his argument, “a civilization is the translation of ideas into intellectual capacity and material means to organize one’s environment.” (1991)

The need to articulate the idea of civilization and the formidable history of Islam and its significant achievement was crucial for students to appreciate the example of righteous forbearers (*salaf al-salih*) and their lasting impact in classical tradition and intellectual history of Islam and their important legacy and the high culture that it produce. Understanding Islamic history and culture was essential in realizing the aspiration of tawhid in modern time with the intricacies of life and current demand of science and technology. It underscored the need to revitalize the ideal of tawhid and its universal approach to knowledge, with the complexities

of modern life. This reflected the idea to synthesize the classical ideal and tradition of Islam with the dynamic urge of contemporary life and to restore the dynamic foundation of arts, science, and philosophy in medieval Islam.

Year Three: How Islamic civilization compares and contrasts with other civilizations in essence and manifestation, in the third year.

By suggesting to compare and contrast Islamic with other civilization, in essence and manifestation, al-Faruqi pointed out the essential worldview and ideology that divide the secular and tawhidic world order. He emphasized on the constitutive element of Islamic civilization and of the “threateningly dangerous malaise” (1982) of Muslim learning system, its stagnation and backwardness, and dependency on foreign ideas, and uncritical acceptance of traditional ruling, while also suggested to embrace the difference and appreciate foreign value and ideal and its deep-seated relation and strength, as he categorically maintained: “the civilization of Islam places elements in an orderly structure and governs their existence and relations according to a uniform pattern. In themselves, the elements can be of either native or foreign provenance. Indeed, there is no civilization that has not adopted some elements foreign to it. What is important is that the civilization should digest those elements, that is, it should recast their forms and relations and thus integrate them into its own system...if the civilization has succeeded in transforming them and integrating them into its system, the integrating process becomes its index of vitality, of its dynamism and creativity.” (1986)

This significant ideal has been developed in the UNGS (general studies course) in IIUM as required subjects for undergraduates. These include The Islamic Worldview and Islam, Knowledge and Civilization that presented comparative analysis of Islamic and western perspective of knowledge. It outlined the fundamental ideas and worldview it projected

emphasizing on its origin, method and purpose of knowledge. While Islamic perspective of knowledge was founded on holistic purpose, based on tawhidic framework, the western ideal based on reason and speculation, empirical fact and natural sense, rejecting thereby revelation as ultimate source of knowledge. This remind us of the argument of Prof. al-Attas of the undue influence and onslaught of secular ideologies and its skepticism leading to confusion of knowledge, as articulated in his work on the concept of Islamic philosophy and education: "Islam does not concede to the dichotomy of the sacred and the profane; the worldview of Islam encompasses both *al-dunya* and *al-akhirah*, in which the *dunya*-aspect must be related in a profound and inseparable way to the *akhirah*-aspect, and in which the *akhirah*-aspect has ultimate and final significance." (1995)

Al-Faruqi had adopted a selective approach to western value. He synthesizes the traditional position of Muslim scholar towards western ideal by accepting its rational and scientific premise into modern Islam. The reform of Muslim education needs to be substantiated with other formidable values and ideas of foreign civilization to contribute to dynamic change and transformation of the ummah that transcend the universal aspiration of humanity and world civilization.

Year Four: Of how Islamic civilization is the only viable option in dealing with the fundamental problems of Muslims and non-Muslims in the contemporary world, in the fourth year

After contemplating on the essence, the historical achievement and the characteristic of Islamic and other civilization, the final stage emphasize on the superior position of Islam as the only viable option in dealing with the fundamental problem of the contemporary world. This conclusive finding emphasized on the supremacy of Islamic civilization that was unsurpassed

in its ethical tradition, affirmation of life and rational spirit, and recognition of mankind and confirming the ideal of humanism, as explained in his work: “the humanism of tawhid alone is genuine. It alone respects man as man and creature, without either deification or vilification. It alone defines the worth of man in terms of his virtues, and begins its assessment of him with a positive mark for the innate endowment God has given all men in preparation for their noble task. It alone defines the virtues and ideals of human life in terms of the very contents of natural life, rather than denying them, thus making its humanism life affirmative as well as moral.” (1986)

The current ideologies and secular worldview must be confronted and debunked for it has failed to defend the fundamental ideal of humanity. Its principle ideal and underlying premise are incapable of providing meaning to education and has created confusion in knowledge, as succinctly illustrated by Prof. Harry R. Lewis, former Dean of Harvard College in his book *Excellence Without a Soul: Does Liberal Education Have a Future?* that examined the fundamental crisis in liberal education that has lost its purpose in inspiring the mind and realizing the meaning of education, and in safeguarding human spirit: “The old ideal of a liberal education lives on in name only. No longer does Harvard teach the things that will free the human mind and spirit.” (2007) He argued that Harvard has abandoned its mission, to realize the fundamental aspiration and significance meaning and essence in the quest of “what it means to be human”, instead the ultimate striving for knowledge has turn into securing economic benefit: “The great universities are respected and certainly prized in America, but the public regards with increasing skepticism the values they represent and their failure sometimes to represent any values at all. As their cost zooms towards \$ 50,000 per year and their intellectual content becomes more estranged from anything comprehensible to ordinary citizens, they will be regarded as sources of economic security for their graduates but not of intellectual or

personal inspiration.” (2007) In his conclusion, Lewis quote the optimism of former Dean of Students, Archie C. Epps III, to reconstruct the ideal philosophy and aspiration that has loss to be the benchmark of America’s flagship university: “Harvard can again inspire its students to develop a philosophy of life that brings dignity and honor to human affairs if it signals those values in everything it does.” (2007)

Anthony T. Kronman in his groundbreaking analysis of the same crisis, in his book *Education’s End: Why Our Colleges and Universities Have Given Up on the Meaning of Life* has emphasize the need to revitalize the fundamental meaning of knowledge and humanity in liberal education that has lost its purpose in this educational barbarism.

This was also reflected by Prof Dr Mohd Kamal Hassan in his forward to the influential book *Reclaiming the Conversation: Islamic Intellectual Tradition in the Malay Archipelago* that analyze the dynamic thought and contributions of eleven Muslim scholars and intellectuals in Malay archipelago to Islamic education, “It has been lamented: “where is the knowledge that is lost in information and the wisdom lost in knowledge?” Worst still, education has been reduced to the “dehumanisation” of human beings where the souls and spirits are ignored. Instead of education that refines the individual’s soul to something purer, sublime and illuminated with sacred knowledge, the present education has polluted or tainted the innocent souls with baser desires to the extent that human beings begin to see others as a means and not as ends in themselves. Man has also began to lose his human dignity.” (2010).

The modern secular worldview has dramatically failed to safeguard the principle aspiration of human ideal, resulted in the decline of its fundamental value and spirit, as lamented by T. S. Eliot (1888-1965): “Where is the life we have lost in living? Where is the wisdom we have lost

in knowledge? Where is the knowledge we have lost in information?” He presaged the uncertainties in this information age, lamented on the lost of purpose in knowledge that has been confounded with the flood of information, driving mankind into unprecedented decline and collapse of moral integrity in consequence of crass technological advance and materialistic outlook it projected. This resonates the educational philosophy outlined by Prof. Syed Muhammad Naquib al-Attas that maintained that the aim of Islamic education is to produce *adab*, the wholesome and cultured, comprehensive and balanced, and well-mannered person, and in perfecting moral vision and instilling holistic worldviews and integrating the refined quality and wisdom of rational man, as opposed to the concept of *ta'lim* in western construct. Which implied that the secular worldview and its method had failed to answer the crisis of modern knowledge and its current malaise.

In the field of Islamic finance, its comprehensive and pragmatic solution to global financial crisis has been adopted by the World Bank as viable option for the current malaise in international market and industry. The emerging shariah-based market has attracted wide sector of economy to partake in implementing the Islamic system as the leading financial option that dominated the global economy. This has been confirmed by Dr Volker Nienhaus, professor of economics and former president of the University of Marburg, Germany, in his speech in Doha, asserting its vitality as viable option to resist the financial breakdown and provide alternative solution to conventional economy: “Islamic banking has come a long way and become a viable option for everybody, including non-Muslims. A Shariah-compliant banking scheme is a better financial option as it has no excessive risks and does not engage in questionable business.” (2013).

This is the fundamental objective of al-Faruqi's approach, to Islamize the discipline and reclaim the profound aspiration of tawhid. The importance of Islamic method is reflected in the four stages of civilizational study as projected in his work plan and integrated as fundamental course in IIUM. The description prescribed by al-Faruqi in each year of study suited the need for students to comprehend the idea of civilization and developed expertise and mastery of the discipline. The course strived to realize the ideal of *Khayr Ummah* (the best nation), that uphold the principle of justice, command what is right and forbidding wrong (*amr bi al-ma 'ruf, wa nahy 'an al-munkar*). This inevitably relates to Quranic injunction in 2:143 of "civilizational witnessing" which implies "divine injunction upon Muslim to be the example and standard for human civilization as a manifestation of being *rahmah li al-'alamin* (mercy to the universe)" [21:107] (2010). And this was constructed and founded upon the pillars of tawhid and knowledge as viable option for humanity as propounded by al-Faruqi.

Conclusion

From this brief outline, it is clearly manifested that knowledge is a basic and fundamental part of civilization that inspired the mushrooming of ideas which thrive in classical Islam in its most creative period. It has been an integral part of the movement of IOK led by al-Faruqi which aspired to revitalize the Islamic intellectual and religious tradition and reclaim the dynamic and leading role of the ummah in the modern world. IIUM has making great stride to realize this significant aspiration by imposing certain prerequisite courses as mandatory subjects for undergraduates, such as The Islamic Worldview; Islam, Knowledge and Civilization; and Ethics and Fiqh for Everyday Life (in general studies course). The initiative was also undertaken by the Department of History and Civilization of the Kulliyah of Islamic Revealed Knowledge & Heritage and Human Sciences (KIRKHS) offering the subjects of The Rise and Fall of Ancient Civilization; Islamic History and Civilization; Central Asian History; and The Coming

of Islam to South and Southeast Asia. The Kulliyyah has creatively synthesized the ideas and scheme projected by al-Faruqi by establishing this discipline gearing students to critically master the essence and manifestation of Islamic civilization as crucial part of IOK's project. Al-Faruqi emphasized on substantial reform to reconstruct the worldview based on the epistemology of tawhid and to reclaim the scientific achievement and intellectual tradition of Islamic civilization and to reinvigorate the spirit of *ijtihad*. This fundamental aspiration was crucial to revitalize contemporary ummah and to inspire the flowering of ideas, art and science in modern time for rigorous civilizational renewal of the ummah.

Bibliography

Ahmad, Baharudin (2009). The Meaning of Civilization as Perceived by Malays. In Islam Hadhari: Bridging Tradition and Modernity. International Institute of Islamic Thought and Civilization, Kuala Lumpur.

Anwar, Ibrahim (1991). Keynote Address. International Seminar on Malek Bennabi. 1-4 September, University of Malaya Institute of Advanced Studies, Kuala Lumpur.

Fiorina, Carly. (2002). Technology, Business and Our Way of Life: What's Next. Hewlett Packard. Online. <http://www.hp.com/hpinfo/execteam/speechess/fiorina/minnesota01.html> Retrieved on 12 April 2014.

Gilani, Sayyid Muhammad Yunus and Islam, Tazul (2013). Nation's Rise and Fall: A Search for Dynamics from Quranic Perspective. In 3rd International Seminar of Wahyu Asas Tamadun 2013 (SWAT 2013), 20-21, USIM, Nilai, Negeri Sembilan.

Harry Lewis (2007). Excellence Without A Soul: Does Liberal Education Have a Future? Public Affairs, New York.

Ibrahim Mohamed Zein (2011). Religion As a "Life-Fact": Al Faruqi's Impact on the International Islamic University Malaysia. The American Journal of Islamic Social Sciences, 28 (3), 35-57.

Ilyas Ba-Yunus (1988). Al Faruqi and Beyond: Future Directions in Islamization of Knowledge. American Journal of Islamic Social Sciences, 5 (1), 13-28.

International Islamic University Malaysia (1998). Undergraduate Prospectus 1998-99. International Islamic University Press, Petaling Jaya.

Ismail al-Faruqi (1992). Tawhid: Its Implications for Thought and Life. International Institute of Islamic Thought (IIIT), Wyncote, PA.

Ismail al-Faruqi (1982). *Nahwa Jami'ah Islamiyah*. *Al-Muslim al-Mu'asir*, 9 (33): 47-56.

Ismail al-Faruqi (1982). *Islam as Culture and Civilization*. In Salem Azzam (ed.). *Islam and Contemporary Society*. Longman, London and New York.

Ismail al-Faruqi (1982). *Islamization of Knowledge: The General Principles and the Work-plan*. In *Knowledge for What? Proceedings of the Seminar of Islamization of Knowledge*. Institute of Education, Islamabad.

Ismail al-Faruqi, and Lois Lamy al-Faruqi (1986). *The Cultural Atlas of Islam*. Free Press, New York.

Joseph Varghese (2013). *Islamic Banking 'Viable Option for Non-Muslims Too'*. *Gulf-Times*, Online. <http://www.gulf-times.com/qatar/178/details/344919/-islamic-banking-'viable-option-for-non--muslims-too>

Miriam Abdul Halim (2007). *A Study of the Thought of Ismail Faruqi on Science, Islam and Modernity*. (Unpublished M.sc. Dissertation). Jabatan Pengajian Sains & Teknologi, Fakulti Sains, Universiti Malaya.

Mona Abaza (2002). *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds*. Routledge, London.

Muhammad Asad (1980). *The Message of the Quran*. Dar Al-Andalus, Gibraltar.

Nawal Hussein Abbas El-Hussein (2013). *Islamic Finance: Is it a Viable Option to Restrain Financial Crisis?* *Interdisciplinary Journal of Contemporary Research in Business*. 5 (4), 576-588.

Rosnani Hashim, ed. (2010). *Reclaiming the Conversation: Islamic Intellectual Tradition in the Malay Archipelago*. The Other Press, Kuala Lumpur.

Syed Muhammad Naquib al-Attas (1995). *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*. International Institute of Islamic Thought and Civilization, Kuala Lumpur.

FOR AUTHOR USE ONLY

FOR AUTHOR USE ONLY

**More
Books!**

yes
I want morebooks!

Buy your books fast and straightforward online - at one of world's fastest growing online book stores! Environmentally sound due to Print-on-Demand technologies.

Buy your books online at
www.morebooks.shop

Kaufen Sie Ihre Bücher schnell und unkompliziert online – auf einer der am schnellsten wachsenden Buchhandelsplattformen weltweit! Dank Print-On-Demand umwelt- und ressourcenschonend produziert.

Bücher schneller online kaufen
www.morebooks.shop



info@omniscryptum.com
www.omniscryptum.com

OMNIScriptum



FOR AUTHOR USE ONLY